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סדור

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לב שלם

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Siddur

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Lev Shalem

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לשבת ויום טוב

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FOR SHABBAT  
& FESTIVALS

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THE RABBINICAL ASSEMBLY

candles that God  
seventh day and  
With what did  
Shabbat? With an  
re of light.  
his extra mea-  
? Some say that  
a person's face  
so that the light  
from one's face  
is not the same  
e week.

GENESIS RABBAH

א

On Your holy Shabbat may these candles be a sign of blessing, and may they allow the joy of Shabbat to rest upon us.

ב

Send me Your light and Your truth, let them guide me, leading me to Your holy mountain, to wherever You dwell.

*For You light my lamp; ADONAI my God, bring light even to my darkness.*

Your word is a lamp for my feet, light for my path.

*Come, house of Jacob, let us walk in the light of ADONAI.*

There shall be a singular day, known to ADONAI, neither day nor night, but at the time of evening, there shall be light.

*Arise! Shine! For your light is coming, and the glory of ADONAI is shining on you.*

ג

SHALOM ALEIKHEM

Peace to you, ministering angels,  
messengers of the Most High,  
sent by the Sovereign, the sovereign of all sovereigns,  
the Holy One, whom we bless.

Come in peace, angels of peace,  
messengers of the Most High...

Bless me with peace, angels of peace,  
messengers of the Most High...

Go in peace, angels of peace,  
messengers of the Most High...

Shalom aleikhem, malakhei ha-shareit, malakhei elyon,  
mi-melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

Bo-akhem l'shalom, malakhei ha-shalom, malakhei elyon...

Bar'khuni l'shalom, malakhei ha-shalom, malakhei elyon...

Tzeit'khem l'shalom, malakhei ha-shalom, malakhei elyon...

א

יהיו הנרות הללו אות ברכה בשבת קדשך  
וישרו עלינו חדות שפת.

ב

שלח אורך ואמתך המה ינהיגני  
ביאונני אל הר קדשך ואל משפנותיך.

כי אתה תאיר נרי, יהוה אלהי יציה חשפי.

נר לרגלי דברך ואור לנתיבותי.

בית יעקב לבו ונלכה באור יהוה.

והיה יום אחד הוא יודע ליהוה  
לא יום ולא לילה והיה לעת ערב יהיה אור.

קומי אורי כי בא אורך וכבוד יהוה עליך זרח.

ג

שלום עליכם

שלום עליכם, מלאכי השרת, מלאכי עליון,  
ממלך מלכי המלכים, הקדוש ברוך הוא.

בואכם לשלום, מלאכי השלום, מלאכי עליון,  
ממלך מלכי המלכים, הקדוש ברוך הוא.

ברכוני לשלום, מלאכי השלום, מלאכי עליון,  
ממלך מלכי המלכים, הקדוש ברוך הוא.

צאתכם לשלום, מלאכי השלום, מלאכי עליון,  
ממלך מלכי המלכים, הקדוש ברוך הוא.

יהיו הנרות הקדו. From a  
non-denominational Isra-  
siddur, Beit Tefilah Yisra-  
Siddur Erev Shabbat.

SEND ME YOUR LIGHT ב  
אורך. Psalm 43:3; Psalm  
18:29; Psalm 119:105; Isaia  
2:5; Zechariah 14:7; Isaia  
60:1.

SHALOM ALEIKHEM is a  
popular song based on  
the talmudic description  
of angels who accompar  
people on Shabbat from  
the synagogue to their  
home, and who then ble  
those observing the day.  
(For more on this legenc  
see page 3.) Of unknow  
authorship, it probably  
dates from the 16th  
century.

### Finding Our Way

Prayer is no panacea, no substitute for action. It is, rather, like a beam thrown from a flashlight before us into the darkness. It is in this light that we who grope, stumble, and climb, discover where we stand, what surrounds us, and the course which we should choose.

—ABRAHAM JOSHUA HESCHEL

### Pilgrimage

We may understand our days to be a pilgrimage in time, from the six days of the work week to the experience of a day of rest, holy time. The generation that left Egypt and wandered in the wilderness never reached their destination, the place of God's "rest." But every Friday evening, we have the opportunity to make the journey anew—this time with an openness that will enable us to truly enter "the land" and come close to the Divine.

### I Found

#### Myself Yearning

I found myself yearning  
yearning without any  
threshold

no threshold  
at which to stop  
no threshold  
for peace

so I created within me  
thresholds, thresholds  
to stop and to see

I inscribed within myself  
stairs, stairs  
to see heaven

and a ray of peace  
touched me

—MIRIAM BARUKH HALFI

X

LET US GO and sing to ADONAI,  
let us trumpet praise to our protector.  
Filled with thanks, let us greet God,  
raising our voice in song.

Great is ADONAI,  
a greater sovereign than all other deities.  
God's hands formed the earth's deep,  
mountain crests, too, are God's work;  
the sea is God's, for God made it;  
dry land was fashioned by God's hands.

Come, then, let us bow and kneel,  
let us bend our knees,  
in the presence of ADONAI, who formed us.

*continued*

L'khu n'ran'nah ladonai,  
nari-ah l'tzur yisheinu.  
N'kadmah fanav b'todah,  
bizmirot nari-ah lo.  
Ki El gadol Adonai,  
u-melekh gadol al kol elohim.  
Asher b'yado mehk'rei aretz,  
v'to-afot harim lo.  
Asher lo hayam v'hu asahu,  
v'yabeshet yadav yatzaru.  
Bo-u nishtahaveh v'nikhra-ah,  
nivr'khah lifnei Adonai oseinu.

X

לְכוּ בְּרִנְנָה לַיהוָה,  
נְרִיעָה לְצוּר יִשְׁעֵנו.  
נְקַדְמָה פָּנֵינוּ בְּתוֹדָה,  
בְּזִמְרוֹת נְרִיעַ לוֹ.  
כִּי אֵל גָּדוֹל יְהוָה,  
וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.  
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אֶרֶץ,  
וְתוֹעֲפוֹת הָרִים לוֹ.  
אֲשֶׁר לוֹ הַיָּם וְהוּא עֹשֶׂהוּ,  
וַיַּבֶּשֶׁת יָדָיו יָצָרוּ.  
בְּאוֹ נִשְׁתַּחֲוֶה וְנִכְרַעָה,  
נִבְרַכָּה לִפְנֵי יְהוָה עֲשֵׂנו.

*continued*

**PSALM 95.** We may visualize this psalm as a pilgrimage song. The leader calls upon the assembled to come on a pilgrimage, and participants join in a mood of joyous celebration. Observing the crowd, the leader then issues a warning to the participants: the generation that wandered in the wilderness had closed their hearts and covered their eyes—seeing only the difficulties, but not the majesty, of the enterprise—and so did not enter God's "resting place." The poet asks us to join this pilgrimage with the faith that, despite obstacles, we will greet the one who has fashioned heaven and earth.

**TRUMPET נְרִיעָה.** The root of the Hebrew word is the same as that describing the

call of the shofar: *t'ruah*. Our voices, when raised in praise, become the trumpets announcing God's arrival.

**PROTECTOR לְצוּר.** Literally "rock," and sometimes translated that way. In many places in the Bible God is called by this name. Protecting fortresses and city walls were built on rocky high places. Thus, in addition to suggesting solidity and reliability, the metaphor implies protection and security. The following word, *yisheinu*, comes from a root that can denote victory, successful defense, or rescue; here, the likely reference is to the secure defense that God provides.

**A GREATER SOVEREIGN THAN ALL OTHER DEITIES וּמֶלֶךְ גָּדוֹל.** Literally, "the sovereign greater than all divine beings (*elohim*). The biblical reference may be either to forces in nature worshipped as gods, or to gods worshipped by other peoples.

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From the Song of Songs

שְׂחֹרָה אֲנִי וְנֶאֱנָה בְּנוֹת  
יְרוּשָׁלַם  
בְּאֶהְלִי קָדָר בִּירֵיעוֹת שְׁלֹמֹה.  
אֶל תִּרְאוּנִי שְׂאֲנִי שְׂחֹרְחֹרֶת  
שְׂשׂוֹפְתִי הַשָּׁמֶשׁ  
בְּנִי אִמִּי נָחֲרוּ בִּי  
בְרָמִי שְׁלִי לֹא נָטַרְתִּי.  
הַגִּידָה לִּי שְׂאֶהְבָּה נִפְשִׁי  
אֵיכָה תִרְעָה  
אֵיכָה תִרְבִּיץ בַּצֹּהָרִים  
שְׁלֹמֹה אֶהְיָה כְּעֵטָיָה  
עַל עֲדְרֵי חֲבֵרָיָה.  
אִם לֹא תִדְעִי לָךְ הִיפָּה  
בְּנָשִׁים  
צֹאֵי לָךְ כְּעֶקְבֵי הַצֹּאֵן  
וְרַעִי אֶתִּיגְדִּיחֶיךָ  
עַל מִשְׁכַּנּוֹת הָרָעִים.

Daughters of Jerusalem,  
I am sunburned, yet beautiful,  
dark like the tents of Kedar,  
beautiful like Solomon's  
pavilions.

Don't stare at me for being  
burnt by the sun—  
my brothers were jealous of  
me,  
they made me guard the  
vineyards—  
I could not tend my own vines.

Tell me, my beloved:  
Where do you pasture?  
Where does your flock rest at  
noon?  
Why should I be a wanderer  
following your friends' flocks?

*O, loveliest of women!  
If you have no idea,  
follow the tracks of the herds,  
and graze your goats  
close by the sheds of the shepherds.*

—SONG OF SONGS 1:5–8

For ADONAI is our God

and we are God's flock, sheep in God's caring hands.

If only you would listen today to God's voice,  
and not become hard-hearted like the people  
at Merivah, like that time at Massah—in the desert,  
when your ancestors tried Me, and tested Me,  
though they had seen what I had wrought.

► For forty years I was troubled by that generation,  
and I said, "These are a people whose hearts  
have gone astray; they do not know My way,"  
so, in anger, I swore they would not enter My rest.

Ki hu eloheinu va-anahnu am marito v'tzon yado,  
hayom im b'kolo tishma-u.

Al takshu l'avkhem kimrivah,  
k'yom masah bamidbar.

Asher nisuni avoteikhem,  
b'hanuni gam ra-u fo-oli.

► Arba-im shanah akut b'dor,  
va-omar am to-ei leivav hem,  
v'hem lo yadu d'rakhai.

Asher nishbati v'api,  
im y'vo-un el m'nuhati.

Psalm 95

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כִּי הוּא אֱלֹהֵינוּ

וְאֶנְחָנוּ עִם מְרֵעֵינוּ

וְצֹאֵן יָדוֹ,

הַיּוֹם, אִם בָּקְלוּ תִשְׁמָעוּ.

אֶל תִּקְשׁוּ לִבְבְּכֶם כְּמֵרִיבָה,

כִּיּוֹם מַסָּה בַּמִּדְבָּר.

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,

בְּחַנּוּנִי גַם רָאוּ פְעָלִי.

◀ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר,

וְאָמַר עִם תַּעֲזִי לִבְבִּי הֵם,

וְהֵם לֹא יָדְעוּ דְרָכִי.

אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי,

אִם יִבְאוּן אֶל מְנוּחָתִי.

תהלים צה

IF ONLY YOU WOULD LISTEN

TODAY TO GOD'S VOICE  
The psalm suggests that we  
have the opportunity to  
hear God's voice every day.  
But in its context here,  
"today" comes to refer  
specifically to Shabbat—a  
day on which the mystics  
believed that we can espe-  
cially feel God's presence  
and hear God's call. As if in  
fulfillment of this prospect,  
the sixth psalm in this  
Friday night series (page 21)  
resounds with references to  
the "voice of God."

MERIVAH . . . MASSAH . . .

TRIED ME . . .  
כְּמֵרִיבָה . . .  
מַסָּה . . .  
While  
wandering in the desert,  
the Israelites "tried" God,  
complaining to Moses

that there was no water and seeking to return to Egypt. The place was  
therefore called Massah/"test" and Merivah/"quarrel" (Exodus 17:7).

MY REST . . .  
In its biblical context, the reference is to the Land of  
Israel, which the wilderness generation did not enter. But here, in the  
service welcoming Shabbat, "rest" has a temporal rather than a spatial  
sense and it refers to the Shabbat day itself. We might also hear the  
overtones of an ultimate "rest"—an eternal state of being with God.

SONG OF SONGS 1:5–8 (opposite page, far left) expresses both love  
and desire on the part of the lover, and also her distance from her  
beloved—the difficulty in finding him. Similarly, Psalm 95 declares the  
love of God yet describes the way in which the people Israel distanced  
themselves from God's will and desire. Underneath the awareness of  
distance is the expression of deep yearning.



From the Song of Songs

הַנֶּחֱדָה יָפָה רַעֲיָתִי  
הַנֶּחֱדָה יָפָה עֵינֶיךָ יוֹנִים.  
הַנֶּחֱדָה יָפָה דּוּדֵי  
אֶף נָעִים  
אֶף עֶרְשֵׁנוּ וְעַנְנָה.  
קִרְוֹת בְּתִינּוּ אֲרָזִים  
רַהֲיִטְנוּ בְּרוֹתִים.  
אֲנִי חִבְצֶלֶת הַשָּׁרוֹן  
שׁוֹשַׁנַּת הָעֲמָקִים.  
בְּשׁוֹשַׁנָּה בֵּין הַחֹחוֹת  
כֵּן רַעֲיָתִי בֵּין הַבְּנוֹת.  
בְּתַפְחוֹת בַּעֲצֵי הַיָּעַר  
כֵּן דּוּדֵי בֵּין הַבְּנִים  
בְּצִלּוֹ חֲמֻדָּתִי וְיִשְׁבַּתִּי  
וּפְרִיז מְתוֹק לְחֵבִי.

You are beautiful, my beloved;  
you are beautiful, with eyes  
like doves.

You are handsome, my beloved,  
oh so graceful!  
Our couch is a flourishing  
garden,  
the beams of our house, the  
cedars,  
the rafters, the cypresses.

I am a rose of Sharon,  
a lily of the valley.

Like a lily among the thorns,  
so is my beloved among the  
young women.

Like an apple tree in a vast  
forest,  
so is my beloved among the  
young men:  
in its shadow, desire grew in me  
and I lingered,  
its fruit sweet on my tongue.

—SONG OF SONGS 1:15–2:3

Bow to ADONAI in the glory of this holy place;  
tremble before God's presence, all who dwell on earth.  
Announce among the nations, "ADONAI reigns"—  
the land is firm and will not be moved;  
peoples will be truthfully judged.

► The heavens shall be glad and the earth rejoice,  
the sea in its fullness roar;  
the meadows and all that grows in them exult.  
Even the trees of the forest shall sing praise—  
as ADONAI comes,  
comes to judge the earth,  
judging lands with righteousness  
and peoples with divine truth.

Hishtahavu l'adonai b'hadrat kodesh,  
h'ilu mi-panav kol ha-aretz.  
Imru va-goyim Adonai malakh,  
af tikon teiveil bal timot,  
yadin amim b'meisharim.

► Yism'hu ha-shamayim v'tagel ha-aretz,  
yiram hayam u-m'lo-o.  
Ya-aloz sadai v'khol asher bo,  
az y'ran'nu kol atzei ya-ar.  
Lifnei Adonai ki va,  
ki va lishpot ha-aretz,  
yishpot teiveil b'tzedek,  
v'amim be-emunato.

Psalms 96

הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ,  
חִילוּ מִפְּנֵי פֶלֶא־הָאָרֶץ.  
אִמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ,  
אֶף תִּכּוֹן תִּבֵּל בֹּל תִּמּוֹט,  
יָדִין עַמִּים בְּמִישָׁרִים.

◀ יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ,  
יִרְעַם הַיָּם וּמִלֵּאוּ,  
יַעֲלֶז שָׂדֵי וְכָל אֲשֶׁר בּוֹ,  
אֲז יִרְנְנוּ כָּל-עֵצֵי יָעַר.  
לִפְנֵי יְהוָה כִּי בָּא,  
כִּי בָּא לִשְׁפֹט הָאָרֶץ,  
יִשְׁפֹט תִּבֵּל בְּצֶדֶק,  
וְעַמִּים בְּאֱמוּנָתוֹ.

תהלים צו

**THIS HOLY PLACE** קֹדֶשׁ. Undoubtedly, the psalmist was referring to the Temple. But those who included this psalm in the Friday night liturgy could imagine that the service they were conducting welcomed the presence of God no less than the ancient Temple service had done. Indeed, although the synagogue is called "the little Temple," the truest successor to the "holy place" of the Temple may well be Shabbat itself (holy time) and the community of worshippers striving to fulfill God's injunction to be a "holy nation."

**COMES TO JUDGE THE EARTH** כִּי בָּא לִשְׁפֹט הָאָרֶץ. Ultimately, the joy in God's presence results from the reign of justice that God inaugurates.

**DIVINE TRUTH** בְּאֱמוּנָתוֹ. Although the more literal biblical meaning of *emunah* may be "faithfulness," later Judaism understood the word as "truth." Thus, we respond to a *b'rakhah* with the word "Amen"—derived from the same root—acknowledging our agreement that the statement is true.

**SONG OF SONGS 1:15–2:3** (*opposite page, far left*). The lovers enter into a dialogue, enchanting each other as desire and longing are building. For the rabbis, this poetic language captured their yearning for a more palpable connection with the non-corporeal God. Thus, the midrash (Song of Songs Rabbah 2:2) understands this metaphor of the delightful taste of fruit to be symbolic of Sinai, when Israel began to speak words of Torah, like fruit, sweet on our tongues.

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From the Song of Songs

קול דודי הנה זה בא  
מדלג על ההרים  
מקפץ על הגבעות.  
Kol dodi hineih zeh ba,  
m'daleg al he-harim,  
m'kapetz al hagva-ot.  
דומה דודי לצבי  
או לעפר האילים  
הנה זה עומד אחר פתלנו  
משגיח מן החלונות  
מציץ מן החרכים.  
ענה דודי ואמר לי  
קומי לך רעיתי יפתי ולכי לך.  
כי הנה הסתיו עבר  
הגשם חלף הלך לו.  
הנצנים נראו בארץ  
עת הזמיר הגיע  
וקול התור נשמע בארצנו.  
התאנה חנטה פגיה  
והנפנים סמדר נתנו ריח  
קומי לך רעיתי יפתי ולכי לך.

The voice of my beloved! Behold  
he comes,  
leaping over mountains,  
bounding over hills.  
My beloved is like a gazelle  
or a young stag.

There he stands outside our walls,  
gazing through the windows,  
peering through the lattice.

My beloved spoke to me and said:  
Rise up my dearest, my beauty,  
and come away.

For now the winter is past,  
the rains are over and gone.

Fresh shoots have sprouted  
from the ground,  
the time of singing is here,  
and the voice of the dove is  
heard in our land.

The fig tree has ripened its buds,  
the blossoming vines are releas-  
ing their fragrance—  
rise, my dearest, my beauty, and  
come away.

—SONG OF SONGS 2:8–13

Moses and Aaron among God's priests,  
and Samuel among those who called upon the  
divine name,  
called to You and You answered them.  
You spoke to them from amidst the cloud;  
they kept Your covenant and the law You gave them.  
You answered them, ADONAI our God,  
You were a forgiving God to them,  
even as You punished them for their transgressions.

► Exalt ADONAI, our God, and bow down  
at God's holy mountain, for ADONAI our God is holy.

Moshe v'aharon b'khohanav  
u-shmuel b'korei sh'mo,  
korim el Adonai v'hu ya-anem.  
B'amud anan y'daber aleihem,  
shamru eidotav v'hok natan lamo.  
Adonai eloheinu atah anitam,  
El nosei hayita lahem,  
v'nokem al alilotam.  
► Rom'mu Adonai eloheinu,  
v'hishtahavu l'har kodsho,  
ki kadosh Adonai eloheinu.

Psalm 99

משה ואהרן בכהניו,  
ושמואל בקראי שמו,  
קראים אל יהוה והוא יענם.  
בעמוד ענן ידבר אליהם,  
שמרו עדותיו וחק נתן למו.  
יהוה אלהינו אתה עניתם,  
אל נשא היית להם,  
ונקם על עלילותם.  
◀ רוממו יהוה אלהינו,  
והשתחוו להר קדשו,  
ביקדוש יהוה אלהינו.

תהלים צט

MOSES AND AARON AMONG  
GOD'S PRIESTS משה  
ואהרן בכהניו. Here both  
Moses and Aaron are called  
priests. Rashi explains that  
Moses served as High Priest  
during the seven days of  
Aaron's ordination (see his  
comment to Leviticus 8:28).  
But a midrash offers a more  
radical interpretation: that  
even after Aaron's ordina-  
tion, Moses continued to  
serve as a High Priest for  
the forty years in the desert  
(Midrash on Psalms).  
Samson Raphael Hirsch  
(1808–1888, Germany) adds  
that someone who teaches  
or inspires another to be  
able to experience the  
Divine may be called a  
priest.

AND SAMUEL AMONG THOSE WHO CALLED UPON THE DIVINE NAME שמו. Samuel served both as prophet and as an acolyte to the High Priest of his day, Eli. Moses and Aaron were of the tribe of Levi; Samuel represents the continuation of prophetic leadership unconnected to levitical lineage.

YOU SPOKE TO THEM FROM AMIDST THE CLOUD ידבר אליהם. An image bor-  
rowed from the revelation at Sinai, where God spoke to Israel the words of the Deca-  
logue from amidst the cloud that descended on the mountain (Exodus 19:18).

EVEN AS YOU PUNISHED THEM FOR THEIR TRANSGRESSIONS ונקם על עלילותם. God's  
administration of justice knows no favorites. When Moses and Aaron sinned, they were  
punished—Moses and Aaron died in the wilderness and did not enter the Land of Is-  
rael. Nevertheless, they and all the faithful are held close by God even as their sins may  
be punished, as justice demands. In an alternative understanding, the verb could be  
revocalized as ונקם (*v'nikam*), which would mean “cleansed them”—that is, the phrase  
continues the thought begun in the first half of the verse, that God forgives the sins of  
righteous people. In this reading, justice includes forgiveness.

GOD'S HOLY MOUNTAIN להר קדשו. Literally, this refers to Zion, the Temple Mount,  
which is here identified with the sanctuary in the desert and the temporary sanctu-  
ary at the time of the judges. In the context of its placement here as part of the Friday  
night liturgy, the psalm suggests that our congregating together each Shabbat is a kind  
of sanctuary in time, when we too might experience a revelatory moment.

SONG OF SONGS 2:8–13 (opposite page, far left). The time for the lovers to be together  
has arrived; they are, imminently, to go out to lie down in the field together. The lover  
calls for his beloved to join him with the phrase *l'khi lakh*, “come away”—a phrase that  
resonates liturgically with the words of the chorus we are about to sing to greet Shab-  
bat. *Lkha Dodi*. In the phrase *l'khi lakh*, we may hear an echo of God's call to Abraham,  
*lekh l'kha* (Genesis 12:1)—this time, formulated in the feminine. Similarly, the word  
“voice” (*kol*) anticipates the seven-fold repetition of the same word in Psalm 29, which  
follows.

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## The Voice of Adonai

At times we hear the voice of God as thunderous and shattering, as at Sinai. At other times we hear the speaking of silence, as Elijah the prophet did when he returned to Sinai (Horev). The mystics ascribed specific emotions and feelings to the voices we may hear, in accord with the emanations of the Divine:

קול יהוה על המים.  
The voice of God opens the gates of compassion and love [*Hesed*].

קול יהוה בבהר.  
The voice of God opens the gates of courage [*G'vurah*].

קול יהוה בהדר.  
The voice of God opens the gates of shining truth [*Tiferet*].

קול יהוה שבר ארזים.  
The voice of God opens the gates of endurance and patience [*Netzah*].

קול יהוה חצב להבות אש.  
The voice of God opens the gates of splendrous beauty [*Hod*].

קול יהוה יחיל מדבר.  
The voice of God opens the gates of deepest connection [*Y'sod*].

קול יהוה יחולל אילות.  
The voice of God opens the gates of presence [*Malkhut*].

—YAAKOV KOPPEL  
LIPSHITZ OF MEZRITCH  
(adapted by Aubrey Glazer)

1

## A PSALM OF DAVID

Acclaim ADONAI, children of the Divine;  
acclaim ADONAI, with honor and strength.  
Acclaim ADONAI, with the honor due God's name;  
bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters;  
God, glorious, thunders—  
ADONAI, over the great sea.

The voice of ADONAI, with all its power;  
the voice of ADONAI, with all its majesty;  
the voice of ADONAI shatters the cedars—  
ADONAI shatters the cedars of Lebanon—  
making the trees dance like calves,  
the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire;  
the voice of ADONAI convulses the wilderness,  
ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve  
and strips forests bare, and in God's sanctuary  
all acknowledge the glory of God.

ADONAI was enthroned above the flood waters:  
enthroned, ADONAI is eternally sovereign.  
ADONAI will grant strength to God's people;  
ADONAI will bless them with peace.

Mizmor l'david:

havu ladonai b'nei eilim, havu ladonai kavod va-oz.  
Havu ladonai k'vod sh'mo, hishtahavu ladonai b'hadrat kodesh.  
Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.  
Kol Adonai ba-ko-ah, kol Adonai be-hadar.  
Kol Adonai shover arazim, va-y'shaber Adonai et arzei ha-l'vanon.  
Va-yarkidem k'mo egel, l'vanon v'siryon k'mo ven re'eimim.  
Kol Adonai hotzev lahavot esh.  
Kol Adonai yahil midbar, yahil Adonai midbar kadesh.  
Kol Adonai y'holel ayalot,  
va-yehesof ye'arot, u-v'heikhalo kulo omer kavod.  
Adonai lamabul yashav, va-yeshev Adonai melekh l'olam.  
Adonai oz l'amo yiten, Adonai y'varekh et amo vashalom.

Psalm 29

1

**PSALM 29.** The mystic Isaac Luria (1534–1572, Safed) would begin the Friday evening service with this psalm. Luria, like many mystics before him, believed that in welcoming Shabbat, one ushers in the very presence of God.

In Psalm 29, the phrase *kol Adonai* ("the voice of God") is repeated seven times—understood in this context to represent the seven days of the week. The thunder and lightning described here evoke the scene of the revelation at Sinai; Kadesh, one of the places mentioned here, is identified in the Bible with the Sinai desert. In reciting this psalm, Shabbat too is imagined as a moment of divine revelation.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean and passing over the mountains of Lebanon; cedars top those high mountains and are among the world's sturdiest and longest living trees, but God's voice shatters them. The storm continues to move on over fertile land to the Sinai desert, called here Kadesh.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. Additionally, it begins with

an angelic chorus praising God and, as we reach the end, mentions the human chorus praising God in the Temple. Thus earth and heaven, the realms of both the human and the Divine, come to mirror each other as creation and redemption are experienced in a single moment—again, an image of Shabbat.

**CHILDREN OF THE DIVINE** בְּנֵי אֱלִים. The general belief in biblical times—and in classical and medieval times, as well—was that many semi-divine beings, sometimes conceived as the forces in the heavens, acted at God's behest.

**THE FLOOD WATERS** לַמְּבּוּל. An allusion either to the primal waters of creation or to the flood in the time of Noah. In the first understanding, this line continues the thought introduced at the beginning of the psalm that God is above the waters—that is, God has power over the waters that form the great mass of earth. In the second interpretation, the theme of God's judgment of sin is now introduced in the psalm.

**WITH PEACE** בְּשָׁלוֹם. This series of six psalms, recited on Friday night before the imagined entrance of Shabbat, began with the word *l'khu*, the call to set out together on a journey, and now ends with the word *shalom*, the blessing of peace, Shabbat peace.

מִזְמוֹר לְדָוִד  
הָבוּ לַיהוָה בְּנֵי אֱלִים,  
הָבוּ לַיהוָה כְּבוֹד וְעֹז,  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,  
הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.  
קוֹל יְהוָה עַל הַמַּיִם, אֵל הַכְּבוֹד הָרָעִים,  
יְהוָה עַל מַיִם רַבִּים;  
קוֹל יְהוָה בְּבָהֳרָה;  
קוֹל יְהוָה בְּהָדָר;  
קוֹל יְהוָה שֹׁבֵר אֲרָזִים,  
וַיִּשְׁבֵּר יְהוָה אֶת-אֲרָזֵי הַלְכָנוֹן,  
וַיִּרְקִידֵם כְּמוֹ עֵגֶל,  
לְכָנוֹן וְשִׁרְיֹן כְּמוֹ בָּרָאמִים;  
קוֹל יְהוָה חֲצֵב לְהַבּוֹת אֵשׁ;  
קוֹל יְהוָה יַחִיל מְדָבָר, יַחִיל יְהוָה מְדָבַר קֹדֶשׁ;  
קוֹל יְהוָה יַחֲלֹל אֵילוֹת, וַיַּחֲשֹׁף יַעֲרֹת,  
וּבְהִיכָלוֹ פָּלּוּ אֲמֵר כְּבוֹד.  
יְהוָה לַמְּבּוּל יִשָּׁב,  
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.  
יְהוָה עֹז לְעַמּוֹ יִתֵּן,  
יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.  
תהלים כט

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*Shabbat:  
Israel's Partner*

Rabbi Shimon ben Lakish taught: The day of Shabbat came before the Holy One and said, “Creator of the world, every day has a partner (Sunday has Monday...) but I have no partner?” The Holy One replied, “Israel shall be your partner.” And when Israel stood at Sinai, God said to them, “Remember My promise to Shabbat that ‘Israel will be your partner.’” Thus it is written, “Remember the day of Shabbat to keep it holy” (Exodus 20:8).

—GENESIS RABBAH

*L’kha Dodi*

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

“Observe” and “remember” were uttered as one, we heard it thus from the singular One. God’s name is one and God is one, renowned with honor and deserving of praise.

*Come, my beloved . . .*

Let us go out to greet Shabbat, sacred wellspring of blessing, conceived at the beginning of time, finally formed at the end of six days.

*Come, my beloved . . .*

Shrine of our sovereign, royal city, rise up from destruction and fear no more. End your dwelling in the tear-filled valley, for with God’s compassion you will be upraised.

*Come, my beloved . . .*

*continued*

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

Shamor v’zakhor b’dibur ehad,  
hishmi-anu El ha-m’yuhad.  
Adonai ehad u-shmo ehad,  
l’shem u-l’tiferet v’lit-hilah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

Likrat shabbat l’khu v’neil’khah,  
ki hi m’kor ha-b’rakhah.  
Meirosh mi-kedem n’sukhah,  
Sof ma-aseh b’mahashavah t’hilah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

Mikdash melekh ir m’lukah,  
kumi tze’i mitokh ha-hafeikhah.  
Rav lakh shevet b’emek ha-bakha,  
v’hu yahamol alayikh hemlah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

**לְכָה דוּדִי**

**לְכָה דוּדִי לְקִרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.**

**שְׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד  
הַשְּׁמִיעֵנוּ אֵל הַמִּיחָד.**

**יְהוָה אֶחָד וּשְׁמוֹ אֶחָד,  
לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְיֶיָּה.**

**לְכָה דוּדִי לְקִרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.**

**לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָּה  
כִּי הִיא מְקוֹר הַבְּרָכָה.**

**מֵרֹאשׁ מִקְדָּם נְסוּכָה  
סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה.**

**לְכָה דוּדִי לְקִרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.**

**מִקְדָּשׁ מְלֶךְ עִיר מְלוּכָה,  
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה.**

**רַב לָךְ שַׁבָּת בְּעֶמֶק הַבְּכָא,  
וְהוּא יִהְיֶה עֲלֶיךָ חֶמְלָה.**

**לְכָה דוּדִי לְקִרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.**

*continued*

which was the start of the Friday evening service in many rites, before the introduction of Kabbalat Shabbat.

**COME, MY BELOVED** דוּדִי. The “beloved” who is invited here may refer to the soul, to others within the community of Israel, or to an aspect of the Divine. The first half of this refrain contains fifteen letters and the second half contains eleven, which are respectively the numerical equivalents of *yod-hei* and *vav-hei*, spelling out the name of God.

**“OBSERVE” AND “REMEMBER”** שְׁמוֹר וְזָכוֹר. The Decalogue appears twice in the Torah, with minor differences of wording. In Exodus (20:8), the fourth commandment opens with the verb *zakhor*, “remember” the Sabbath day; the Deuteronomy (5:12) version begins *shamor*, “observe” the Sabbath day. Harmonizing them, a midrash states that God uttered both words at once (Mekhila, Bahodesh 7). Evoking that midrash here, the poet thus alludes to the unity established by Shabbat: for God, thought and action are one. And on Shabbat we, too, may feel as if who we are and how we behave are more unified.

**LET US GO OUT TO GREET SHABBAT** לְקִרְאֵת שַׁבָּת. This verse alludes to the practice of leaving the synagogue and going out into the fields to welcome Shabbat, the custom followed by the mystics of Safed, based on their interpretation of the Babylonian Talmud (Shabbat 119a).

**SHRINE OF OUR SOVEREIGN** מִקְדָּשׁ מֶלֶךְ. This verse and the next five all build on the theme of Israel’s exile and her promised redemption. Shabbat is seen as a manifestation of the Shekhinah (God’s presence in the world), which is in exile with Israel. At the same time, Shabbat is also a foretaste of the redemptive time.

**L’KHA DODI** became a favorite Friday night hymn almost as soon as it was written. Its author, Shlomo Halevi Alkabetz (d. 1576), was a participant in the mystic circle in Safed, associated with the great master, Moses Cordovero. The poem is one of many written by Safed poets in which Shabbat, God, and Israel are intertwined and related through love. The depiction of Shabbat as bride and as queen has a long history of talmudic origin. The stanzas form an acrostic spelling out the author’s name, Shlomo Halevi.

L’kha Dodi juxtaposes two simultaneous movements: reaching toward the Divine and the Divine reaching toward the human. Thus, we are invited to go and greet Shabbat as she comes to us. The mystics added that this drawing close was not only between God and the human, but described an inner process of Divinity.

The poem serves as an introduction to Psalm 92, “The Song of the Day of Shabbat,”

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*King and Queen,  
Bride and Groom*  
One should welcome Shabbat with joy and gladness like a groom welcoming his bride and like a king welcoming his queen, for everyone in Israel is a king, as our rabbis taught: "All of Israel are descended from royalty."

—MOSHE ALBAZ

Awake! Rise up from the dust!  
Dress yourself in this people's pride.  
By the hand of Jesse's son, of Bethlehem's tribe  
bring my redemption without further delays.

*Come, my beloved, to welcome the bride;  
let us greet Shabbat as she arrives.*

Rouse yourself, rouse yourself,  
for your lamp is lit; let the flame rise up and glow.  
Awake awake, utter songs of praise,  
for God's glory is revealed to your gaze.

*Come, my beloved . . .*

Do not be embarrassed, do not be ashamed.  
Why are you downcast? Why do you moan?  
The poorest of your people, trust in this:  
the city will be rebuilt as in ancient days.

*Come, my beloved . . .*

*continued*

Hitna:ari, mei-afar kumi,  
livshi bigdei tifartekh ami.  
Al yad ben yishai beit ha-lahmi,  
korvah el nafshi ge'alah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Hitor'ri hitor'ri,  
ki va orekh kumi ori.  
Uri uri shir dabeiri,  
k'vod Adonai alayikh niglah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

Lo teivoshi v'lo tikalmi,  
mah tishto'lahi u-mah tehemi.  
Bakh yehesu aniyei ami,  
v'nivn'tah ir al tilah.

L'kha dodi likrat kalah, p'nei shabbat n'kab'lah.

הַתְּנַעֲרִי, מֵעָפָר קוּמִי,  
לְבָשִׁי בְּגָדֵי תִפְאַרְתְּךָ עָמִי,  
עַל יַד בֶּן־יִשָּׁי בֵּית הַלַּחְמִי.  
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

לְכֵה דוּדִי לְקִרְאָת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי  
כִּי כָּא אֲוִרְךָ קוּמִי אֲוִרִי.  
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי,  
כְּבוֹד יְהוָה עֲלֶיךָ נִגְלָה.

לְכֵה דוּדִי לְקִרְאָת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

לֹא תִבָּשִׂי וְלֹא תִכְלָמִי,  
מַה תִּשְׁתוֹחָחִי וּמַה תִּהְיֶה.  
בְּךָ יִחַסּוּ עֲנֵי עָמִי,  
וְנִבְנְתָה עִיר עַל תִּלָּה.

לְכֵה דוּדִי לְקִרְאָת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּלָה.

*continued*

**AWAKE** הַתְּנַעֲרִי. This and the following stanzas use images found in the second part of the Book of Isaiah, where the prophet comforts the Babylonian exiles. He assures them that they will return to the Land of Israel, and that it will once again flourish. See Isaiah 52:2, 51:17, 54:4, and 62:5.

**JESSE'S SON, OF BETH-LEHEM'S TRIBE** בֶּן־יִשָּׁי בֵּית הַלַּחְמִי. The Messiah is said to be a descendant of David the son of Jesse, a citizen of Bethlehem.

**YOUR LAMP** אֲוִרְךָ. Literally, "your light." The modern scholar Jacob Bazak points out that this word is the exact midpoint of the poem: 65 words precede it and 65 follow it. The central moment of the poem, then, is the announcement that God's light has come—Shabbat ushers in a moment that is a foretaste

of messianic redemption. The stanzas that follow all speak of redemption. Along these lines, the Kabbalists of Safed customarily wore white on Shabbat, symbolizing the overcoming of sin and ultimate redemption.

**AWAKE AWAKE** עוֹרִי עוֹרִי. In the kabbalistic tradition, awakening from sleep is a common metaphor for the process of developing spiritual sensitivity and insight. In this stanza and the previous one, the poet implores Shabbat to awaken and rouse herself. Equally, the poet addresses us, imploring us too to awaken. We may have been in a kind of spiritual slumber all week; now is the time to rouse ourselves from our spiritual oblivion and become attuned to the presence of the Divine in our world.

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*Come, My Beloved*  
 “You shall call Shabbat a delight” (Isaiah 58:13)—  
 what does “call” mean?  
 It means that one should  
 invite her . . . as one invites  
 a guest to one’s home.  
 “A delight”—one should  
 invite her, as a guest, to a  
 home that is ready with a  
 prepared table with food  
 and drink, more than on  
 other days.

—ZOHAR

Your despoilers shall be despoiled,  
 your tormentors removed far away.  
 God and you will celebrate together,  
 a bride and groom in joyful embrace.

*Come, my beloved, to welcome the bride;  
 let us greet Shabbat as she arrives.*

You will spread out to the left and the right,  
 acclaiming ADONAI our God with delight.  
 Redeemed by the scion of Peretz’s line,  
 we shall joyously chant songs of praise.

*Come, my beloved . . .*

*We rise and turn toward the entrance.*

Come in peace, crown of your spouse,  
 surrounded by gladness and joyous shouts.  
 Come to the faithful, the people You treasure with pride,  
 come, my bride; come, my bride . . .

*Come, my beloved . . .*

V’hayu lim-shisah shosayikh,  
 v’rahaku kol m’valayikh.  
 Yasis alayikh elohayikh,  
 kimsos hatan al kalah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

Yamin usmol tifrotzi,  
 v’et Adonai ta-aritzi.  
 Al yad ish ben partzi,  
 v’nism’hah v’nagilah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

Bo-i v’shalom ateret balah,  
 gam b’simhah u-v’tzoholah,  
 tokh emunei am s’gulah,  
 bo-i khalah, bo-i khalah.

L’kha dodi likrat kalah, p’nei shabbat n’kab’lah.

וְהָיוּ לְמַשָּׁה שְׂאִסִּיךְ  
 וְרָחֲקוּ בְּלִמְבִלְעִיךְ.  
 יֵשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ  
 בְּמַשׁוֹשׁ חֲתָן עַל כֶּלֶה.

לְכָה דוּדִי לְקִרְאָת כֶּלֶה, פְּנֵי שַׁבָּת נִקְבְּלָה.

יָמִין וּשְׂמָאל תִּפְרָצִי  
 וְאַתִּי־הוּא תַעֲרִיצִי,  
 עַל יַד אִישׁ בֶּן־פֶּרֶצִי,  
 וּנְשִׁמְחָה וְנִגְלָה.

לְכָה דוּדִי לְקִרְאָת כֶּלֶה, פְּנֵי שַׁבָּת נִקְבְּלָה.

*We rise and turn toward the entrance.*

בּוֹאִי בְּשָׁלוֹם עֲטֹרַת בַּעֲלָהּ,  
 גַּם בְּשִׂמְחָה וּבִצְחָלָה,  
 תּוֹךְ אִמּוּנֵי עַם סִגְלָה,  
 בּוֹאִי כֶלֶה, בּוֹאִי כֶלֶה.

לְכָה דוּדִי לְקִרְאָת כֶּלֶה, פְּנֵי שַׁבָּת נִקְבְּלָה.

**YOU WILL SPREAD OUT**  
 תַּפְרָצִי. The subject here  
 is ambiguous: “you” can  
 simultaneously refer both  
 to the Shekhinah and to  
 the people Israel.

**SCION OF PERETZ’S LINE**  
 אִישׁ בֶּן־פֶּרֶצִי. At the end of  
 the Book of Ruth, David’s  
 genealogy is traced back to  
 Peretz, one of Judah’s sons.  
 The verb *p-r-tz* (which also  
 appears in the word *tifrotzi*,  
 “spread out,” in the first  
 line of this stanza) means  
 “to break through,” and the  
 use of this name, “son of  
 Peretz,” for the Messiah has  
 a dual meaning here. The  
 human “fall” from the Gar-  
 den of Eden came about by  
 breaking God’s command,  
 and the redemption will  
 come by breaking through  
 the world of sin.

**FACING THE ENTRANCE.**  
 Shabbat has been personi-  
 fied throughout this poem.  
 At this point, it is as if that  
 personification, the bridal

queen, enters the synagogue. The con-  
 gregation turns toward the entrance and  
 bows to greet her. Then, as she moves to  
 the forefront of the synagogue and takes  
 her place on the *bimah*, the congregation  
 turns toward the front and bows as she is  
 enthroned next to the ark. Shabbat has ar-  
 rived and the service proceeds with Psalm  
 92, “The Song of the Day of Shabbat.”

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### In Old Age They Remain Fruitful

One who lives with a sense for the Presence knows that to get older does not mean to lose time but rather to gain time. And, also, that in all of one's deeds, a person's chief task is to sanctify time. All it takes to sanctify time is *God, a soul, and a moment. And the three are always here.*

—ABRAHAM JOSHUA  
HESCHEL (*adapted*)

Surely Your enemies, ADONAI,  
surely Your enemies will perish;  
all who commit evil will be scattered.

*As a wild bull raises up its horn,  
You raised my head high,  
anointed it with fresh oil.*

As my enemies gather against me,  
my gaze remains steady,  
for my ears listen and hear:

► *The righteous flourish like the date palm,  
thrive like a cedar in Lebanon;  
planted in the house of ADONAI,  
they flourish in our God's courtyards.*

In old age they remain fruitful,  
still fresh and bountiful,  
proclaiming: ADONAI is upright,  
my rock in whom there is no flaw.

Ki hineih oyvekha Adonai,  
Ki hineih oyvekha yoveidu,  
yitpardu kol po-alei aven.  
Va-tarem kireim karni,  
baloti b'shemem ra-anan.  
Va-tabeit eini b'shurai,  
bakamim alai m'rei-im tishmanah oznai.  
► Tzadik katamar yifrah,  
k'erez balvanon yisgeh.  
Sh'tulim b'veit Adonai,  
b'hatzrot eloheinu yafrihu.  
Od y'nuvun b'seivah,  
d'sheinim v'ra-ananim yihyu.  
L'hagid ki yashar Adonai,  
tzuri v'lo avlatah bo.

Psalms 92

כִּי הִנֵּה אֵיבֵיךָ יְהוָה,  
כִּי הִנֵּה אֵיבֵיךָ יֹאבְדוּ,  
יִתְפָּרְדוּ כָּל-פְּעֻלֵי אָוֶן.  
וְתָרֵם פְּרָאִים קַרְנֵי,  
בְּלַתִּי בְּשִׁמּוֹן רֹעֵנָן.  
וְתַבֵּט עֵינַי בְּשׁוּרֵי,  
בְּקָמִים עָלֵי מְרָעִים תִּשְׁמַעֲנָה אָזְנִי,  
צַדִּיק בְּתִמְרֵי יִפְרָח,  
בְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה,  
שְׁתוּלִים בְּבֵית יְהוָה,  
בְּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ.  
עוֹד יִנוּבּוֹן בְּשִׁיבָה,  
דְּשָׁנִים וְרֹעֲנָנִים יִהְיוּ,  
לְהַגִּיד כִּי יָשָׁר יְהוָה,  
צוּרִי, וְלֹא עוֹלָתָהּ בּוֹ.

תהלים צב

**ALL WHO COMMIT EVIL  
WILL BE SCATTERED** יִתְפָּרְדוּ. In this pacific vision of the end-time, those who commit evil are not destroyed, but simply made ineffective.

**WILD BULL** פְּרָאִים. Throughout the Bible, the raising up of the horn of this animal is a metaphoric symbol of strength and honor. Scholars, though, have had difficulty identifying the animal intended in the Hebrew. Because the psalm refers to a single horn, early translators identified it with the mythical unicorn. Some modern commentators maintain that the animal referred to is the aurochs, a wild bovine considered to be the ancestor of all cattle. The aurochs had elongated horns and long legs. It was both more agile and more dangerous than modern

bovines. The last aurochs was seen in Europe in the 17th century.

**ANointed IT WITH FRESH OIL** בְּלַתִּי בְּשִׁמּוֹן רֹעֵנָן. The Hebrew may be translated "You anointed *me* with fresh oil," but Radak (David Kimhi, 1160–1235, Provence) suggests that the object of the verb is specifically the speaker's head mentioned in the first part of the verse; the anointing is ceremonial, giving the speaker a divinely ordained function and blessing.

**STEADY** בְּשׁוּרֵי. From the root meaning "row" or "straight." Thus, some understand this word as a noun and translate it as the phalanx of an army, row upon row of soldiers. Others see it, as we do here, as a modifier of the verb, meaning that the gaze is focused straight ahead.

**DATE PALM . . . CEDAR** בְּאֶרֶז . . . בְּתִמְרֵי. The righteous are compared to both date palms and cedars. Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest peaks in the Middle East. Palm trees grow straight up, losing their leaves each year; cedars grow wide and are evergreens. Palms yield dates, one of the most nutritious fruits, but their fibrous wood is almost useless. Cedars bear no fruit, though their wood is precious; Solomon built the Temple out of the cedars of Lebanon. Both will be planted in God's house, for all difference is united in the one God. Righteousness manifests itself in many forms.

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## תפילה במקום קדיש

*Prayer in Place of  
Mourner's Kaddish  
When a Minyan Is Not Present*

*Mourners and those observing  
Yahrzeit recite aloud:*

רבנו של עולם,  
אלהי הרוחות לכל־בשר,

Ribbono shel olam,  
elohei ha-ruhot l'khol basar —

Master of the world, God  
of the spirit of all flesh, it is  
revealed and known before  
You that it is my fervent desire  
to praise Your name, and to  
remember and honor my  
beloved:

father/mother/son/daughter/  
husband/wife/partner/  
brother/sister/\_\_\_\_\_

[the name and relation of the  
person may be inserted]

by reciting the Mourner's  
Kaddish in the company of a  
minyan. May my presence here  
today with my community  
find favor in Your eyes, and be  
accepted and received before  
You as if I had prayed the Kad-  
dish. May Your name, Adonai,  
be elevated and sanctified  
everywhere on earth and may  
peace reign everywhere.

*All who are present respond:*

ברוך שם כבוד מלכותו  
לעולם ועד.

Barukh shem k'vod malkhuto  
l'olam va-ed.

Praised be the name of the one  
whose glorious sovereignty is  
forever and ever.

*Together:*

עשה שלום בְּמִרוּמָיו  
הוא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־  
יִשְׂרָאֵל תְּבַל]. וְאָמְרוּ אָמֵן.

Oseh shalom bimromav  
hu ya-aseh shalom aleinu  
v'al kol yisrael [v'al kol  
yosh'vei teivell], v'imru amen.

## Mourner's Kaddish

*Mourners and those observing Yahrzeit:*

May God's great name be exalted and hallowed throughout  
the created world, as is God's wish. May God's sovereignty  
soon be established, in your lifetime and in your days, and in  
the days of all the house of Israel. And we say: *Amen*.

*Congregation and mourners:*

May God's great name be acknowledged forever and ever!

*Mourners:*

May the name of the Holy One be acknowledged and  
celebrated, lauded and worshipped, exalted and honored,  
extolled and acclaimed—though God, who is blessed,  
*b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all  
acknowledgment and praise, or any expressions of  
gratitude or consolation ever spoken in the world.

And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abun-  
dant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us  
and to all Israel [and to all who dwell on earth].

And we say: *Amen*.

*Mourners and those observing Yahrzeit:*

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih,  
v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon  
u-v'haye d'khol beit yisrael, ba-agala u-vizman kariv,  
v'imru amen.

*Congregation and mourners:*

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

*Mourners:*

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei  
v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,  
l'eila min kol [on Shabbat Shuvah we substitute: l'eila l'eila mikol]  
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma,  
v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael,  
v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu  
v'al kol yisrael [v'al kol yosh'vei teivell], v'imru amen.

*Arvit begins on page 39a or 39b.*

## קדיש יתום

*Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,  
בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעֻלְמָא וּבְזִמְנָא קָרִיב,  
וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי עַלְמֵיָא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעָלְמָא מִן כָּל־ [וְלְעָלְמָא לְעָלְמָא מְכָל־  
[on Shabbat Shuvah we substitute:  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאַמִּירָן בְּעֻלְמָא,  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו הוּא יַעֲשֶׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יִשְׂרָאֵל תְּבַל],  
וְאָמְרוּ אָמֵן.

*Arvit begins on page 39a or 39b.*

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## Evening Service: The Sh'ma and Its Blessings

### The Community and Prayer

Prayer does not depend on “religion” in an institutional sense, nor on dogma or creed, but rather on true heartfelt feelings that arise when a person recognizes that one’s surroundings and one’s friends are not there solely for one’s own happiness, but instead, these relationships give rise to an obligation whose source is in life itself.

—ELIEZER SCHWEID

### God and Nature: An Interpretive Translation

Beloved are You, eternal God,  
by whose design the evening falls,  
by whose command dimensions open up  
and eons pass away and stars spin in their orbits.

*You set the rhythms of day and night;  
the alternation of light and darkness  
sings Your creating word.*

In rising sun and in spreading dusk,  
Creator of all, You are made manifest.

*Eternal, everlasting God, may we always be aware of Your dominion.*

Beloved are You, Adonai,  
for this hour of nightfall.

—ANDRÉ UNGAR

### Bar'khu: The Call to Worship Together

*We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word “Bar'khu” (“praise”) and stands up straight when pronouncing “Adonai.” Similarly, the congregation bows at the word “barukh” (“praise”) and straightens to full height at “Adonai.”*

*An alternate version of this b'rakhah may be found on the following page.*

*Leader:*

Praise ADONAI, to whom all praise is directed.

*Congregation, then the leader repeats:*

† Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

*We are seated.*

### First B'rakhah before the Sh'ma:

#### The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space,  
whose word brings the evening dusk,  
whose wisdom opens the gates of dawn,  
whose understanding changes the day's division,  
whose will sets the succession of seasons  
and arranges the stars in their places in the sky,  
who creates day and night,  
who rolls light before darkness and darkness from light,  
▶ who makes day pass into night,  
who distinguishes day from night;  
Adonai Tz'va-ot is Your name.  
Living and ever-present God,  
may Your rule be with us, forever and ever.  
Barukh atah ADONAI, who brings each evening's dusk.

*We continue with the Second B'rakhah on page 39.*

## ערבית: קריאת שמע וברכותיה

*We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכְּנוּ (“praise”) and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בָּרוּךְ (“praise”) and straightens to full height at יהוה (Adonai).*

*An alternate version of this b'rakhah may be found on the following page.*

*Leader:*

בָּרַכְנוּ אֶת־יְהוָה הַמְבָרֵךְ.

*Congregation, then the leader repeats:*

† בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

*We are seated.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בְּדָבָרוֹ מַעֲרִיב עֲרֵבִים,

בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,

וּמַחֲלִיף אֶת־הַיּוֹמִים,

וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹנוֹ.

בוֹרֵא יוֹם וָלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר.

◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עֲרֵבִים.

*We continue with the Second B'rakhah on page 40.*

response is their indication that they are ready to follow the service leader and participate in the service.

WHOSE WISDOM OPENS THE GATES OF DAWN שְׁעָרִים. Some liturgical texts, such as this one, reflect ancient understandings of how the heavenly bodies operate—for instance, this depiction of the sun exiting the sky through gates in the west. Although contemporary science provides us with different understandings, we can still feel an underlying sense of wonder and awe as we gaze at the setting sun and the star-filled sky. These liturgical images, then, become metaphors for our own understanding of the passage of time, reminding us of the uniqueness of each moment.

THE SH'MA AND ITS BLESSINGS קריאת שמע וברכותיה. Every evening service (Arvit) includes two climactic moments: the Sh'ma (page 41) and the Amidah (page 47). The Sh'ma, the affirmation of faith in the one God, has often been called Judaism's essential creed.

Two b'rakhot precede the Sh'ma: the first reflects on God's presence in the passage of time, while the second acknowledges God's love, represented by the gift of Torah, divine instruction as to how we should live. Two b'rakhot also follow the Sh'ma: the first acknowledges the exodus from Egypt, the signal event that has formed us as a people and set us on the path of freedom and responsibility; the second speaks to our concrete concerns for safety in the darkness of night. The Amidah, the silent personal prayer, then follows.

PRAISE בָּרַכְנוּ. The formal synagogue evening service begins with the leader's call, signalling to the congregation that the moment of communal prayer has arrived. The congregation's

### Loving Humanity

Before reciting the Sh'ma, we may choose to think about how we need to prepare ourselves to make room for the listening that the Sh'ma demands.

Teach me, Lord, teach me how to deal with people to show them how to convert the evil within the good.

And if human beings are only wild animals, may I be able to turn them toward mildness and humility.

At the circus, I saw a man tame a tiger, defang a snake; would You make me so skilled?

Bless me with patience, make me strong as steel. that I might demonstrate to humanity the same such wonders.

—ABRAHAM REISEN

### To Love the World

When we act with love, Franz Rosenzweig remarks, “the neighbor represents all the world and thus distorts the eye’s view. Prayer, however, pleads for enlightenment and thereby, without overlooking the neighbor, sees beyond the neighbor, sees the whole world . . .”

### Second B'rakhah before the Sh'ma: Torah and God's Love

With timeless love, You have loved Your people, the house of Israel:

You have taught us Torah and mitzvot, statutes and laws.

Therefore, ADONAI our God, as we lie down and as we rise up,

we shall speak of Your laws,

rejoicing in the words of Your Torah and in Your mitzvot forever and ever.

For they are our life and the fullness of our days, and on them we shall meditate day and night.

► Do not ever withdraw Your love from us.

*Barukh atah ADONAI*, who loves the people Israel.

*Ahavat olam beit yisrael am'kha ahavta,  
torah u-mitzvot, hukim u-mishpatim otanu limadta.*

*Al ken Adonai eloheinu, b'shokhveinu u-v'kumeinu  
nasi-ah b'hukekha,*

*v'nismah b'divrei toratekha u-v'mitzvotekha l'olam va-ed.*

*Ki hem hayeinu v'orekh yameinu,*

*u-vahem nehgeh yomam va-lailah.*

► *V'ahavat'kha al tasir mimenu l'olamim.*

*Barukh atah Adonai, ohev amo yisrael.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל  
עִמָּךְ אָהֲבָתָּ.  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים  
אוֹתָנוּ לְמַדְתָּ.  
עַל כֵּן יְהוָה אֱלֹהֵינוּ,  
בְּשִׁבְכֵנוּ וּבְקוּמָנוּ  
נִשְׁיַח בְּחֻקֶּיךָ,  
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ  
וְאַרְךָ יָמֵינוּ,  
וּבְהֵם נִהְיָה יוֹמָם וְלַיְלָה,  
◀ וְאַהֲבָתְךָ אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים.  
בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

**TORAH AND GOD'S LOVE.**  
The second verse of the Sh'ma, which we are about to recite, speaks of our love of God: “You shall love Adonai your God. . . .” The ancient rabbis chose to precede that statement with a *b'rakhah* that emphasizes God's love for us. The rabbis understood love as the essential quality of the divine-human relationship, and they understood love to be primarily defined by behavior. God's love is expressed in giving the Torah, instruction on how to live; our love is expressed in the performance of mitzvot, our behavior in the world. In this way, the human and the Divine are bound together.

### AS WE LIE DOWN AND AS

**WE RISE UP, WE SHALL SPEAK OF YOUR LAWS**  
בְּשִׁבְכֵנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶּיךָ. This phrase anticipates the instruction in the Sh'ma to “speak of [these words] . . . when you lie down and when you rise up.” This prayer expands the biblical command and speaks of the need to integrate Torah into our lives throughout the day.

**FOR THEY ARE OUR LIFE** כִּי הֵם חַיֵּינוּ. By living a life in accord with divine teaching (Torah), we elevate our days from mere existence to a life filled with meaning.

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### Sh'ma: A Re-creation

Loving life  
and its mysterious source  
with all our heart  
and all our spirit,  
all our senses and strength,  
we take upon ourselves  
and into ourselves  
these promises:  
to care for the earth  
and those who live upon it,  
to pursue justice and peace,  
to love kindness and  
compassion.  
We will teach this to our  
children  
throughout the passage of  
the day—  
as we dwell in our homes  
and as we go on our  
journeys,  
from the time we rise  
until we fall asleep.  
And may our actions  
be faithful to our words  
that our children's children  
may live to know:  
Truth and kindness  
have embraced,  
peace and justice have kissed  
and are one.

—MARCIA FALK

### Love

Judaism commands love, for  
its goal is to teach  
human beings to love.

—ERIC L. FRIEDLAND

### You Shall Love

“You shall love Adonai your God with all your heart,  
with all your soul, and with all that is yours.” You  
shall love—what a paradox this embraces! Can love  
then be commanded? . . . Yes of course, love cannot  
be commanded. No third party can command it or  
extort it. No third party can, but the One can. The  
commandment to love can only proceed from the  
mouth of the lover.

—FRANZ ROSENZWEIG

### Recitation of the Sh'ma

*Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following:* God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

*Recited quietly:* Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart,  
with all your soul, and with all that is yours.

These words that I command you this day  
shall be taken to heart.

Teach them again and again to your children;  
speak of them when you sit in your home,  
when you walk on your way,  
when you lie down,  
and when you rise up.

Bind them as a sign upon your hand  
and as a symbol above your eyes;  
inscribe them upon the doorposts of your home  
and on your gates.

Deuteronomy 6:4–9

V'ahavta et Adonai elohekha b'khol l'avav'kha u-v'khol nafsh'kha  
u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi  
m'tzav'kha hayom al l'avavekha. V'shinantam l'vanekha v'dibarta  
bam, b'shiv'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha  
u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein  
einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.

### קריאת שְׁמַע

*Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following:* אל מֶלֶךְ נֶאֱמָן.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

*Recited quietly:* בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתָ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ  
וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ  
הַיּוֹם עַל־לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתֶךָ  
בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:  
וְקָשַׁרְתָּם לְאוֹת עַל־יָדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל־מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

words, the Sh'ma is recited twice daily, in both the evening and in the morning.

**HEAR שְׁמַע.** Seeing emphasizes the external; hearing, the internal. We are asked to internalize our experience of God. The point is emphasized by the custom of covering one's eyes during the recitation of the Sh'ma.

**ONE אֶחָד.** As an affirmation about God, the word *ehad* can be understood in multiple ways. This translation emphasizes the unity of God. Some translate *ehad* as “unique,” emphasizing God's otherness and singularity. Still others translate it as “alone,” emphasizing Judaism's monotheistic claim.

Mystic commentators expand the meaning of “one,” interpreting it as describing the unity of heaven and earth, saying that we are ultimately all part of the One. In a similar vein, some rabbinic authorities recommended that when reciting the Sh'ma, one should meditate on all four directions, as well as above and below, in acknowledgment that God is everywhere (Babylonian Talmud, Berakhot 13b).

**PRAISED BE THE NAME שֵׁם בָּרוּךְ.** According to the Mishnah, when God's name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses—though the memory of how it was recited in the Temple remains with us in a whisper.

**YOU SHALL LOVE וְאֶהְבֶּתָ.** Repeatedly the Torah instructs us to love: to love God, to love our neighbor, and to love the stranger. We might well take the word “love” to imply an intense inner emotion, but the ancient rabbis frequently understood the biblical injunction to “love” in a more concrete and behavioral sense: love consists of acts of empathy, care, and kindness as well as behavior toward others that is just and righteous. To love God is certainly to recognize our conscious relationship to God. Equally, it may mean that we behave in ways that are pleasing to God—acting morally and fulfilling what God desires of us, to walk through life lovingly.

**THE SH'MA.** The Sh'ma comprises three paragraphs from the Torah, selected because they express basic Jewish beliefs and behaviors. According to the ancient rabbis, the first of the three paragraphs proclaims recognition of the sovereignty of heaven, עול מלכות שמים (*ol malkhut shamayim*); the second speaks to our behavior, עול מצות (*ol mitzvot*); and the third reminds us of the exodus, וציאת מצרים (*y'tzi-at mitzrayim*), our primary sacred story.

Because the first paragraph itself commands us to speak these words when we lie down and when we arise, and the second paragraph repeats these very

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*"If You Will Hear": An Interpretive Translation*

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God's image depart from you and you sink, becoming desolute, and lose your joyous, God-given heritage.

—ANDRÉ UNGAR

*God's Anger*

The prophets never thought that God's anger is something that cannot be accounted for, unpredictable, irrational. It is never a spontaneous outburst, but a reaction occasioned by the conduct of man.... Man's sense of injustice is a poor analogy to God's sense of injustice. The exploitation of the poor is to us a misdemeanor; to God, it is a disaster. Our reaction is disapproval; God's reaction is something no language can convey. Is it a sign of cruelty that God's anger is aroused when the rights of the poor are violated, when widows and orphans are oppressed?... There is an evil which most of us condone and are even guilty of: indifference to evil. We remain neutral, impartial, and not easily moved by the wrongs done unto other people. Indifference to evil is more insidious than evil itself.

—ABRAHAM JOSHUA HESCHEL

*A Thread of Blue*

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

—SIFREI NUMBERS

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI

your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

*Truly*

*When there is a minyan, the leader adds:*

► ADONAI your God—truly—

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וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסַּפְתִּי דִגְלָה וְתִירֶשֶׁתְּ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבֹהֶמְתֶּךָ וְאָכְלָתָּ וּשְׂבַעְתָּ: הַשְׁמֵרׁוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְי־הוּא בָכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לֵדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגֵדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכֹּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיִיתׁ לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לו-מא

*אמת*

*When there is a minyan, the leader adds:*

◀ יהוה אלהיכם – אמת –

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסַּפְתִּי דִגְלָה וְתִירֶשֶׁתְּ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבֹהֶמְתֶּךָ וְאָכְלָתָּ וּשְׂבַעְתָּ: הַשְׁמֵרׁוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְי־הוּא בָכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לֵדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה. The ancient rabbis emphasized that the last words of this paragraph, about remembering the exodus from Egypt, are the prime reason for its inclusion in the Sh'ma. In Jewish theology, the exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught here, is remembering our responsibility to live lives that are holy.

NOT BE SEDUCED BY YOUR EYES AND HEART

וְלֹא תִתּוּרוּ אַחֲרֵי עֵינֵיכֶם וְאַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם. The sages comment that it is the heart that directs the eyes. What we see depends on our perspective, our point of view.

BE HOLY וְהִיִּיתֶם קְדוֹשִׁים. This is the essence of the Torah: to lead a holy life.

## Mitzrayim

*Mitzrayim* [Egypt] is derived from the word meaning “strait,” referring to the narrow strips of fertile land along the Nile, hemmed in by the desert. When we speak today about “coming out of Egypt” or the liberation we are to seek on Pesah, those “straits” are usually reapplied to our own spiritual situation. What is it that is closing us in? In what places in our lives are we too tight, too constricted, unable to see or experience life broadly and open-handedly? Our *Mitzrayim* is an “Egypt” of the mind or soul from which we need to make the long trek to freedom.

*Mitzrayim* also means the place of oppression. Jews far from Egypt lived in *Mitzrayim* for many centuries, whether it was called Spain, Germany, Morocco, or Russia. As the tale of Exodus has become the property of all humanity, we see that such “Egyptian” bondage exists everywhere, including our own country. We just-liberated slaves are supposed to know what to do when we see it. Even when we are on the other side of the master-slave relationship, we cannot be blind to the familiar reality.

—ARTHUR GREEN

An alternate version of this b'rakhah may be found on page 43b.

## First B'rakhah after the Sh'ma

This is our enduring affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God's people.

God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors and just retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning.

God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us.

ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt.

God [*some omit on Shabbat*: smote, in anger, all of Egypt's firstborn,] brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds.

As their pursuers and enemies drowned in the depths, God's children beheld the power of the Divine; they praised and acknowledged God's name,

Ha-ma-avir banav bein gizrei yam suf,  
et rodfeihem v'et soneihem bi-t'homot tiba.  
V'ra-u vanav g'vurato, shibhu v'hodu lishmo,

*We continue on page 44.*

An alternate version of this b'rakhah may be found on page 43b.

וְאֶמְוִנָה כָּל־זֹאת, וְקִים עָלֵינוּ,  
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאִין זֹולָתוֹ,  
וְאִנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
מִלִּפְנֵי הַגּוֹאֲלָנוּ מִפֶּן כָּל־הָעֲרִיצִים.

הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,  
וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשֵׁנוּ,

הָעֹשֶׂה גְּדוּלוֹת עַד אֵין חֶקֶר,  
וְנִפְלְאוֹת עַד אֵין מִסָּפָר.

הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים,  
וְלֹא נָתַן לָמוּט רִגְלָנוּ.

הַמְדִּירֵנוּ עַל כָּמוֹת אוֹיְבֵינוּ,  
וַיִּרְם קִרְנָנוּ עַל כָּל־שׂוֹנְאֵינוּ.

הָעֹשֶׂה לָנוּ נִסִּים וּנְקָמָה בַּפָּרְעָה,  
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.

[*some omit on Shabbat*: הַמַּפְכָה בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם,  
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בְּנֵינוּ בֵּין גְּזָרֵי יָם סוּף,  
אֶת־רוּדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בְּתַהוֹמוֹת טָבַע.

וְרָאוּ בְּנֵינוּ גְבוּרָתוֹ,  
שָׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,

*We continue on page 44.*

**THIS IS OUR ENDURING AFFIRMATION** וְאֶמְוִנָה. So closely was the Sh'ma linked with this *b'rakhah*, the blessing of redemption, that the rabbis insisted that its first word—“truly”—be recited along with the very last words of the Sh'ma, so the leader reads them together upon completion of the Sh'ma: *Adonai eloheikhem emet*. Thus we affirm that God is true, or truth itself.

**GOD SMOTE** הִמָּכָה. As the biblical account of the exodus from Egypt exemplifies, it is an unfortunate reality that sometimes freedom from oppression is only attained through violence. While we nevertheless celebrate the liberation from oppression, the very violence of the process is a reminder that the world is still in need of healing, and that the redemption we celebrate is yet incomplete. Since Shabbat is a vision of a world at peace, some omit this phrase on Shabbat and reserve it only for the weekday liturgy.

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- willingly accepting God's sovereignty.

Then Moses, Miriam, and the people Israel joyfully sang to You:

► U-malkhuto b'ratzon kiblu aleihem, moshe u-miryam u-v'nei yisrael l'kha anu shirah, b'simḥah rabah v'amru khulam:

"Who is like You, ADONAI, among the mighty!  
Who is like You, adorned in holiness,  
revered in praise, working wonders!"

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,  
nora t'hilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. "This is my God," they responded, and said:

"ADONAI will reign forever and ever."

Malkhut'kha ra'u vanekha, bokei-a yam lifnei moshe,  
zeh eili anu v'amru: Adonai yimlokh l'olam va-ed.

- And so it is written: "ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he."

*Barukh atah ADONAI*, who redeemed the people Israel.

◀ ומלכותו בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם,  
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

מִי כַמֶּכָּה בְּאֵלִים יְהוָה,  
מִי כַמֶּכָּה נֹאדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִלָּת, עֹשֶׂה פֶלֶא.

מִלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,  
זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

◀ וְנֹאמַר: כִּי פֶדָה יְהוָה אֶת־יַעֲקֹב,  
וּגְאָלוּ מִיַּד חֲזָק מִמֶּנּוּ.  
בְּרוּךְ אַתָּה יְהוָה, גָּאֹל יִשְׂרָאֵל.

עָנוּ וְאָמְרוּ JOYFULLY SANG. Literally, "they responded and said." Basing himself on the 1st-century report of Philo of Alexandria, the modern scholar Reuven Kimelman argues that the verb *anu*, "responded," refers to the antiphonal male and female choruses in the ancient synagogue. Thus, the men would say *Adonai yimlokh*, "Adonai will reign"; the women would respond: *l'olam va-ed*, "forever and ever."

MIRIAM מִרְיָם. The Torah tells us that after the deliverance at the Sea, Moses led the men in song; Miriam, in response, led the women in joyous singing.

WHO IS LIKE YOU מִי כַמֶּכָּה יְהוָה. Exodus 15:11.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

ADONAI HAS RESCUED כִּי פֶדָה יְהוָה. Jeremiah 31:11.

REDEEMED גָּאֹל. The verb is in the past tense, unlike all the other *b'rakhot* of the Sh'ma, which are in the present tense. It is as if a community that truly is able to recite the Sh'ma together must already have been redeemed. (based on Franz Rosenzweig)

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*Shelter Me in a Leaf*  
Shelter me in a leaf,  
Shelter me in a stone,  
I envy them their sure peace.  
Shelter me, God,  
Protect and conceal me.  
Enclose me in your fences.

Pick me up from the dust  
That turns me gray.  
Embrace me with your  
eternity  
Like a leaf and a stone  
Nourished with dew.

Make me a path of  
permanence,  
My heart is shadowed.  
Anoint me with your dazzle  
Which I feel in my breath.

Wash away my trembling.  
Wash away doubt.  
The nights are ephemeral,  
The days, filled with pain. . . .  
Send Your help, God. . . .

—KADYA MOLODOWSKY  
(translated by  
Kathryn Hellerstein)

### *The Canopy of Peace, the Sukkah of Peace*

Peace comes to us in the recognition that when we allow ourselves to be vulnerable, when we recognize that we cannot control everything, redemption can be achieved. The central image in this prayer is the “*sukkah* of peace.” The *sukkah* is a fragile structure, open to the elements. Peace is pictured not as a temple, solidly built, gilded, perhaps ornate, but rather as created out of the most fragmentary of materials, leaving us vulnerable and at risk.

### *Second B'rakhah after the Sh'ma: Peace in the Night*

Allow us, ADONAI our God, to sleep peacefully;  
awaken us to life, O sovereign.  
Spread over us Your canopy of peace,  
restore us with Your good counsel,  
and save us for the sake of Your name.  
Shield us.

*Some omit on Shabbat:*

Remove from us enemies, pestilence, sword, starvation,  
and sorrow; remove the evil forces that surround us.

Shelter us in the shadow of Your wings,  
for You, God, watch over and deliver us,  
and You, God, are sovereign, merciful, and compassionate.

► Ensure our going and coming for life and peace,  
now and forever.

May You spread over us Your canopy of peace.  
*Barukh atah ADONAI*, who spreads the canopy of peace  
over us, over all the people Israel, and over Jerusalem.

Hashkiveinu Adonai eloheinu l'shalom,  
v'ha-amideinu malkeinu l'hayim.  
U-fros aleinu sukkat sh'lomekha,  
v'takneinu b'eitzah tovah milfanekha,  
v'hoshi-einu l'ma-an sh'mekha.

V'hagein ba-adeinu,

*Some omit on Shabbat:*

v'haseir mei-aleinu oyev, dever, v'herev, v'ra-av, v'yagon,  
v'haseir satan mi-l'faneinu u-mei-ahareinu,

u-v'tzeil k'nafekha tastireinu,

ki El shomreinu u-matzileinu atah,

ki El melekh hanun v'rahum atah,

► u-sh'mor tzeiteinu u-vo-einu l'hayim u-l'shalom,

mei-atah v'ad olam.

U-fros aleinu sukkat sh'lomekha.

Barukh atah Adonai, ha-poreis sukkat shalom aleinu

v'al kol amo yisrael, v'al yerushalayim.

הַשְׂכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,  
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,  
וּתְקַנֵּנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.  
וְהִגֵּן בְּעֵדֶנוּ,

*Some omit on Shabbat:*

וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, חֶרֶב, וְרָעַב, וְיָגוֹן,  
וְהִסֵּר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ,  
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה,  
◀ וְשָׁמֹר צִאֲתָנוּ וּבֹאֲנוּ, לְחַיִּים וּלְשָׁלוֹם,  
מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

**ALLOW US . . . TO SLEEP**  
Nighttime may  
provoke fear: What may  
happen to us when we are  
asleep? Will we wake up?  
Each phrase in the opening  
of this prayer begins not  
with a noun as a subject,  
but rather with a verb,  
creating a powerful drama  
of motion and movement,  
an expression of the will  
to live.

**REMOVE FROM US**  
The Sephardic  
rites follow the custom  
of changing the weekday  
liturgy to accord with the  
spirit of Shabbat. Accord-  
ingly they remove the line  
“Remove from us enemies,  
pestilence, sword, starva-  
tion . . .”—not wanting to  
even mention on Shabbat  
sources of evil that might  
direct our attention away  
from the peacefulness that  
Shabbat accords. Ashke-  
nazi authorities, however,  
feared that if the liturgy

changed on Shabbat, congregants would be confused as to the proper language of this blessing and would cease to include the passage on weekdays. In a society that depended on memorization, this may have been a reasonable fear.

**EVIL FORCES** שָׂטָן. Literally “Satan.” In the Bible, this term is generally used to refer either to evil impulses or to a celestial adversary, but never to a fallen angel.

**YOUR CANOPY OF PEACE** סֶכֶת שְׁלוֹמְךָ. The weekday version of this *b'rakhah* ends with the words *shomer amo yisrael la-ad*, “eternal guardian of Your people Israel.” Medieval commentators quote the Talmud of the Land of Israel to the effect that Shabbat itself guards the people Israel, and so the prayer is changed on Shabbat. (Oddly, however, the extant versions of the Talmud of the Land of Israel do not contain this passage.)

The phrase *sukkat shalom*, “canopy (*sukkah*) of peace,” is seemingly original to this prayer. It is not found in the Bible but may allude to Amos 9:11, where the prophet sees the rebuilding of the fallen *sukkah* of David as an image of redemption; or to Psalm 27:5, where the poet prays to be hidden in God’s *sukkah*, protected from enemies, while gazing peacefully at God’s countenance.

**Jerusalem** יְרוּשָׁלַיִם. In Jewish thought, the peace of Jerusalem symbolizes universal peace.

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## Vayinafash

Do not read *shavat* as a verb, but as the subject: the day of Shabbat. And do not construe the verb *vayinafash* as “rested,” but rather as “refreshing souls.” Thus, the phrase may be read as: “Shabbat refreshes all souls.” What is Shabbat compared to? It is like a fountain in the midst of a garden: when the fountain flows, the entire garden flourishes.

—SEFER HABAHIR

## N'shamah Y'teirah

Our tradition speaks of a very interesting phenomenon concerning Shabbat. During the week everyone has a *n'shamah*, a soul. But on Shabbat we receive a *n'shamah y'teirah*, an “additional soul.” This suggests that there is some kind of undeveloped facet of personality, a spiritual dimension, of which we remain unaware in the normal course of events. On Shabbat we are given the time to enrich ourselves by developing or creating this extra spiritual dimension.

—PINCHAS PELI

## Biblical Sanctification of the Day

We recite the following biblical passages while standing.

### On Shabbat:

The people Israel shall observe Shabbat, maintaining it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat,

la-asot et ha-shabbat l'dorotam b'rit olam.

Beini u-vein b'nei yisrael ot hi l'olam,

ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,

u-vayom ha-sh'vi-i shavat vayinafash.

### On Festivals:

Thus Moses proclaimed the festivals of ADONAI to the people Israel.

## Hatzi Kaddish

### Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

### Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

### Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.

We recite the following biblical passages while standing.

### On Shabbat:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,

לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

### On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

## חֲצִי קָדִישׁ

### Leader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא,

בְּעֻלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,

וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ,

וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,

בְּעֻגְלָא וּבְזֶמַן קָרִיב, וְאִמְרוּ אָמֵן.

### Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

### Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,

לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְבָרַךְ־

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרִין בְּעֻלְמָא,

וְאִמְרוּ אָמֵן.

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.

THE PEOPLE ISRAEL SHALL  
OBSERVE בְּנֵי יִשְׂרָאֵל  
Exodus 31:16–17.

THUS MOSES PROCLAIMED  
וַיְדַבֵּר מֹשֶׁה  
Leviticus 23:44.

AND RESTED וַיִּנָּפֶשׁ. Or:  
“was refreshed.” The basic  
root meaning of this verb is  
“to breathe”; it is related to  
the noun *nefesh*, meaning  
“person” (i.e., the species in  
whom God has blown the  
breath of life). When one  
rests, one infuses oneself  
with a new breath of life.  
The peculiarity of the  
phrasing of this verse gave  
birth to the idea of the  
*n'shamah y'teirah*, the “ad-  
ditional soul” granted us on  
Shabbat. (Reuven Hammer,  
adapted)

HATZI KADDISH. As re-  
marked upon earlier, the  
evening service consists of  
two central moments: the  
recitation of the Sh'ma,  
and the Amidah (the silent  
personal prayer). The Hatzi  
Kaddish separates the two  
sections. Its central line,  
*y'hei sh'meih raba m'varakh*,  
“May God's great name be  
acknowledged,” expresses  
the same thought as the  
call to worship, *Bar'khu*,  
with which the evening  
service began. It is as if the  
leader is calling us to a new  
service of personal prayer  
that begins here.

# The Friday Night Amidah

## Pronounce the Divine Holy Name

Midnight at the Rabbi's door the Creator listens intently to know by which of His names will He be called tonight.

—RIVKA MIRIAM  
(translated by  
Linda Stern Zisquit)

## The Silent Amidah

On Shabbat the Amidah includes seven blessings, just as seven blessings are recited at a wedding.

—JACOB EMDEN

## Cartographies of Silence, no. 3

The technology of silence  
The rituals, etiquette

the blurring of terms  
silence not absence

of words or music or even  
raw sounds

Silence can be a plan  
rigorously executed

the blueprint to a life

It is a presence  
it has a history a form

Do not confuse it  
with any kind of absence

—ADRIENNE RICH

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign ℓ indicates the places to bow. The Amidah concludes on page 52.

ADONAI, open my lips that my mouth may speak Your praise.

## First B'rakhah: Our Ancestors

With Patriarchs:

ℓ *Barukh atah ADONAI*,  
our God and God of our  
ancestors,  
God of Abraham, God of  
Isaac, and God of Jacob,  
great, mighty, awe-inspiring,  
transcendent God,  
who acts with kindness  
and love, and creates all,  
who remembers the loving  
deeds of our ancestors,  
and who will lovingly bring a  
redeemer to their children's  
children for the sake of  
divine honor.

With Patriarchs and Matriarchs:

ℓ *Barukh atah ADONAI*,  
our God and God of our  
ancestors,  
God of Abraham, God of  
Isaac, and God of Jacob,  
God of Sarah, God of  
Rebecca, God of Rachel,  
and God of Leah,  
great, mighty, awe-inspiring,  
transcendent God,  
who acts with kindness  
and love, and creates all,  
who remembers the loving  
deeds of our ancestors,  
and who will lovingly bring a  
redeemer to their children's  
children for the sake of  
divine honor.

# תפילת העמידה לערבית לשבת

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign ℓ indicates the places to bow. The Amidah concludes on page 52.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

ℓ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
זוֹכֵר חֲסִדֵי אֲבוֹת  
[וְאִמָּהוֹת], וּמַבִּיא גּוֹאֵל  
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ  
בְּאַהֲבָה.

With Patriarchs:

ℓ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
זוֹכֵר חֲסִדֵי אֲבוֹת, וּמַבִּיא  
גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן  
שְׁמוֹ בְּאַהֲבָה.

middle b'rakhah focuses on distinctive themes of the day. While the Amidah in the morning and afternoon is repeated aloud by the service leader, the evening Amidah is only recited silently—a practice originating in ancient times, perhaps so that congregants would not be unduly delayed in getting home after dark.

**ADONAI, OPEN MY LIPS** תִּפְתָּח שְׁפָתַי תִּפְתָּח. The Amidah begins with a personal prayer taken from Psalm 51:17, where prayer is exalted over sacrifice.

**BENDING THE KNEES AND BOWING.** The Babylonian Talmud confined bowing to the beginning and end of this first b'rakhah, as well as to the beginning and end of the next-to-last b'rakhah, which thanks God for the gift of life (Berakhot 34a). We stand up straight when we reach God's name. In bowing, we recognize God's majesty; when we address God directly, we do so face to face (Berakhot 12a).

**OUR GOD AND GOD OF OUR ANCESTORS** אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]. Most blessings refer to God as *melekh ha-olam*, "sovereign of time and space." The Amidah, the "service of the heart," is an exception, thereby setting the stage for personal prayer. Here, God is not "sovereign of time and space," a being transcendent, abstract, or remote, but rather utterly immanent, intimate, particular, and proximate, relating to individuals. And with this opening, we pray, imply, and perhaps quite brazenly demand, that just as God was for our patriarchs and matriarchs—comforting, caring, and close—so will God be for us. (Michelle Dardashti)

**AMIDAH.** The Amidah, literally "the prayer said while standing," is a moment of personal meditation and is also known as the "Silent Prayer." It always contains three introductory b'rakhot. The first recalls our ancestors and their relationship to God and God's continuing relationship to us, their descendants. The second describes God's presence in the world, emphasizing God's caring relationship. The third speaks of God's uniqueness and the path to God: holiness. Similarly, every Amidah ends with three b'rakhot. The first asks that our prayers be accepted and looks toward the restoration of God's presence in Zion, when we will stand in an ideal relationship with God. The next thanks God for the gifts we experience in life. The concluding blessing of the Amidah ends with a prayer for peace. On Shabbat and festivals, the

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Who Is Like You,  
Almighty?

Who can know the wondrousness of all You have fashioned?  
You formed our bodies in ways that can serve You:  
giving us eyes to see Your miracles,  
ears to hear of Your awe-inspiring deeds,  
a mind to understand some of Your mysteries,  
a mouth to speak Your praise,  
and a tongue that can speak of Your deliverance.

Today, I, Your servant,  
child of Your handmaiden,  
describe according to the meagerness of my ability,  
a bit of Your greatness,  
a fraction of Your ways.

—SOLOMON IBN GABRIOL

*On Shabbat Shuvah we add:*

Remember us for life, Sovereign who delights in life,  
and inscribe us in the Book of Life, for Your sake, God of life.

*With Patriarchs:*

You are the sovereign  
who helps and saves  
and shields.

**פ** *Barukh atah ADONAI,*  
Shield of Abraham.

*With Patriarchs and Matriarchs:*

You are the sovereign  
who helps and guards,  
saves and shields.

**פ** *Barukh atah ADONAI,*  
Shield of Abraham and  
Guardian of Sarah.

### *Second B'rakhah: God's Saving Care*

You are ever mighty, ADONAI—

You give life to the dead—  
great is Your saving power:

*From Sh'mini Atzeret until Pesah:*

You cause the wind to blow and the rain to fall,

*[From Pesah until Sh'mini Atzeret, some add:*

*You cause the dew to fall.]*

You sustain the living through kindness and love,  
and with great mercy give life to the dead,  
You support the falling, heal the sick,  
loosen the chains of the bound,  
and keep faith with those who sleep in the dust.  
Who is like You, Almighty,  
and who can be compared to You?  
The sovereign who brings death and life  
and causes redemption to flourish.

*On Shabbat Shuvah we add:*

Who is like You, source of compassion,  
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.  
*Barukh atah ADONAI*, who gives life to the dead.

*On Shabbat Shuvah we add:*

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,  
וְכַתְּבֵנו בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

*With Patriarchs and Matriarchs:*

מֶלֶךְ עוֹזֵר וּפּוֹקֵד  
וּמוֹשִׁיעַ וּמִגֵּן.  
**פ** בְּרוּךְ אַתָּה יְהוָה,  
מִגֵּן אַבְרָהָם.

*With Patriarchs:*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.  
**פ** בְּרוּךְ אַתָּה יְהוָה,  
מִגֵּן אַבְרָהָם.

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי,  
מְחִיָּה מֵתִים אַתָּה,  
רַב לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,  
[From Pesah until Sh'mini Atzeret, some add:  
[מוֹרִיד הַטֶּל]]

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם יְמוּנָתוֹ לִישְׁנֵי עֶפֶר.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ,  
מֶלֶךְ מֵמִית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה.

*On Shabbat Shuvah we add:*

מִי כְמוֹךָ אֵב הָרַחֲמִים, זֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.  
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה, מְחִיָּה הַמֵּתִים.

15:26; “loosen the chains of the bound,” Psalm 146:7; “brings death and life,”  
1 Samuel 2:6 (Hannah’s prayer).

**GIVES LIFE TO THE DEAD** מְחִיָּה הַמֵּתִים. The ancient rabbis who composed this *b'rakhah* certainly believed in bodily resurrection in the end-time. But they also understood this phrase spiritually: that which we thought dead inside us can come to life again. Hannah’s prayer, quoted in part in this paragraph, reads in full: “God causes death and life, brings down and raises up.” Hannah thinks of her childlessness before Samuel’s birth as a kind of death-in-life, and her giving birth as her own coming into a life. This can be a model of prayer for the healing or revitalization of any aspect of ourselves that has become lifeless. We all have spiritual needs; realizing them—even in part—can give energy and meaning to our lives.

**REMEMBER US** זְכַרְנוּ. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance.

**SHIELD OF ABRAHAM** מִגֵּן אַבְרָהָם. After Genesis 15:1.

**GUARDIAN OF SARAH** מְחִיָּה מֵתִים. Or: “the one who remembered Sarah” (after Genesis 21:1).

**YOU CAUSE THE WIND TO BLOW AND THE RAIN TO FALL** מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם. The prayer is connected to the climate of the Land of Israel, which depends on winter rainfall since summer is an entirely dry season.

**SUPPORT THE FALLING** סוֹמֵךְ הַנּוֹפְלִים. This paragraph, called *G'vurot* (God’s strength or God’s victory), emphasizes God’s compassion and goodness. Unlike secular conceptions of “might,” strength is here characterized by concern and support for the weakest and most vulnerable members of society, and even the weakest of all: the dead. Each of these characterizations of God is based on biblical verses: “support the falling,” Psalm 145:14; “heal the sick,” Exodus

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### Holiness

The holy is the mystery of being that cannot be apprehended by the senses.

—YEHUDAH HALEVI

### Shabbat moment

... Untie the knots of the will.  
Loosen  
your clenched grip,  
barren hills of bone.  
Here, no edges to hone,  
only the palm fallen  
open as a rose about  
to toss its petals.

—MARGE PIERCY

### To Serve You Truly

The Hasidic master Yehudah Aryeh Leib of Gur remarked that it is only on Shabbat that we can truly experience God's presence. An artist has to step back from the canvas in order to see if the brushwork captures the artistic conception that inspired it. Sometimes we get so involved with the work we do that we can no longer see what we have done. On Shabbat, we have the opportunity to step back from what we have been preoccupied with in daily life, see what we do in a new perspective, and recover the inner truths that inspire us and that should animate our going out to the world again.

### Shabbat: The Culmination of Creation

A Hasidic teaching: We build a house in order to live in it. Until we live in it, it is not really a home. So, too, it is with creation: God formed the world in six days, but on Shabbat, God came to dwell within it. And on each Shabbat, the world once again becomes God's home.

### Third B'rakhah: God's Holiness

Holy are You and holy is Your name;  
holy ones praise You each day.

*Barukh atah ADONAI, the Holy God.*

*On Shabbat Shuvah we substitute:*

*Barukh atah ADONAI, the Holy Sovereign.*

### Fourth B'rakhah: The Holiness of Shabbat

You dedicated the seventh day to Your name,  
the culmination of the creation of heaven and earth,  
blessing it above all other days,  
sanctifying it beyond other times,  
as it is written in Your Torah:

The heavens and the earth, and all they contain,  
were completed.

On the seventh day God finished the work,  
ceasing from all work on the seventh day.

Then God blessed the seventh day, making it holy—  
for on it, God ceased from all the work of creation.

Our God and God of our ancestors,  
embrace our rest.

Make us holy through Your mitzvot  
and let the Torah be our portion.

Fill our lives with Your goodness  
and gladden us with Your deliverance.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly  
grant that we inherit Your holy Shabbat,

that the people Israel, who make Your name holy,  
may find rest on this day.

*Barukh atah ADONAI, who makes Shabbat holy.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,  
וְקַדוּשֵׁים בְּכָל־יוֹם יְהַלְלוּךָ סֵלָה.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

*On Shabbat Shuvah we substitute:*

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה קִדַּשְׁתָּ אֶת־יוֹם הַשְּׁבִיעִי לְשִׁמְךָ,  
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,  
וּבִרְכָתוֹ מִכָּל־הַיָּמִים,  
וְקַדְשָׁתוֹ מִכָּל־הַיָּמִינִים,  
וְכֵן כְּתוּב בְּתוֹרָתְךָ:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְיָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ,  
כִּי בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ,  
אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],  
רִצָּה בְּמִנוּחָתֵנוּ,  
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,  
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,  
שִׁבְעֵנוּ מִטּוֹבָךְ,  
וְשִׁמְחֵנוּ בִּישׁוּעָתְךָ,  
וְטִהַר לִפְנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת,  
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן  
שְׁבַת קִדְּשֶׁךָ,  
וַיְנוּחַ בָּהּ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבַת.

from those moments when we sense God's presence in the world.

**PURIFY OUR HEARTS** וְטִהַר לִבֵּנוּ. The Hasidic master Zadok Hakohen of Lublin remarks that on Shabbat, in the central prayer of the Amidah, we pray for our souls.

**HOLY** קָדוֹשׁ. Each of us is created in the very image of God and has the capacity to incorporate holiness into our life. The tradition maintains that we do so when we imitate God's qualities: "As God is called 'merciful,' so should you be merciful; as God is called 'righteous' and 'loving,' so should you be righteous and loving" (Lekah Tov, *Re'eh*).

**SANCTIFYING IT BEYOND OTHER TIMES** וְקַדְשָׁתוֹ מִכָּל־הַיָּמִינִים. For instance, according to rabbinic law, while cooking and carrying are permitted on the festival, they are restricted on Shabbat.

**THE HEAVENS AND THE EARTH** וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ. Genesis 2:1–3. This passage appears in the Torah as the culmination of the account of the creation of the universe.

**FILL OUR LIVES...GLADDEN US** שִׁבְעֵנוּ... וְשִׁמְחֵנוּ. It is possible to think of this prayer as focusing on our needs: enough physical bounty to satisfy our physical needs. In another sense, though, we might understand these words to be addressed to our internal response to experiencing the Divine in our lives. That is, we pray to in fact be fully satisfied by whatever goodness and blessing we have, without constantly craving more. The prayer then continues: may our greatest joy be derived

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### Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

*On Rosh Hodesh and Hol Ha-mo-ed we add:*

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

<i>On Rosh Hodesh:</i>	<i>On Pesah:</i>	<i>On Sukkot:</i>
Rosh Hodesh.	Festival of Matzot.	Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.  
*Barukh atah ADONAI, who restores Your Divine Presence to Zion.*

### Gratitude

My God, open my eyes and my heart that I might always merit to see the good in the world and the good that You have bestowed upon me, even as I experience difficulties and am troubled. May no physical ailment or spiritual despair cause me to forget the blessings You have granted me in life. May Your love and Your compassion ever be before me.

—based on a prayer of  
NAHMAN OF BRATZLAV

### Sixth B'rakhah:

#### Gratitude for Life and Its Blessings

† We thank You, for You are ever our God and the God of our ancestors;

You are the bedrock of our lives, the shield that protects us in every generation.

We thank You and sing Your praises—  
for our lives that are in Your hands,  
for our souls that are under Your care,  
for Your miracles that accompany us each day,  
and for Your wonders and Your gifts that are with us  
each moment—evening, morning, and noon.

You are the one who is good, whose mercy is never-ending;  
the one who is compassionate, whose love is unceasing.  
We have always placed our hope in You.

*On Hanukkah we add Al Hanisim on page 430.*

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם,  
והשב אתה עבודה לדביר ביתך  
ותפלתם באהבה תקבל ברוצון,  
ותהי לרוצון תמיד עבודת ישראל עמך.

*On Rosh Hodesh and Hol Ha-mo-ed we add:*

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע ויראה,  
וירצה וישמע, ויפקד ויזכר וזכרוננו ופקדוננו, וזכרון  
אבותינו [ואמותינו], וזכרון משיח בן־דוד עבדך, וזכרון  
ירושלים עיר קדשך, וזכרון כל־עמך בית ישראל לפניך,  
לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

<i>On Sukkot:</i>	<i>On Pesah:</i>	<i>On Rosh Hodesh:</i>
חג הסופות	חג המצות	ראש החדש

הזה. וזכרנו, יהוה אלהינו, בו לטובה, ופקדנו בו לברכה,  
והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס וחסנו, ורחם  
עלינו והושיענו, כי אלקי עינינו, כי אל מלך חנון ורחום אתה.

ותחזיקה עינינו בשוכך לציון ברחמים.  
ברוך אתה יהוה, המחזיר שכינתו לציון.

† מודים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי  
אבותינו [ואמותינו] לעולם ועד.  
צור חיינו, מגן ישענו, אתה הוא לדור ודור.  
נודה לך ונספר תהלתך,  
על חיינו המסורים בידיך,  
ועל נשמותינו הפקודות לך,  
ועל נסיון שבכל־יום עמנו,  
ועל נפלאותיך וטובותיך שבכל־עת,  
ערב ובקר וצהרים.  
הטוב, כי לא כלו רחמיה,  
והמרחם, כי לא תמו חסדיך,  
מעולם קנינו לך.

*On Hanukkah we add Al Hanisim on page 430.*

RESTORE WORSHIP TO YOUR  
SANCTUARY "והשב את  
העבודה לדביר ביתך  
The destruction of the  
Temples in Jerusalem,  
first by the Babylonians in  
587/586 B.C.E. and then by  
the Romans in 70 C.E., were  
cataclysmic events in early  
Jewish history. The prayer  
for restoring the Temple  
service expresses our long-  
ing to recover the sense  
of immediate connection  
with God that is believed  
to have characterized the  
Temple service.

WHO RESTORES YOUR  
DIVINE PRESENCE TO ZION  
המחזיר שכינתו לציון  
In the Land of Israel in the 1st  
millennium, this bless-  
ing ended with the words  
שאורך לבדך בראה נעבד  
"You alone shall we wor-  
ship in awe."

FOR YOUR MIRACLES ועל  
נסיון. Miracles need not  
be supernatural events.  
Natural events—sunrise  
and sunset, the morning  
dew, life itself—may all be  
experienced with a sense of  
wonder.

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### Pursuing Peace

Hezekiah taught: Great is peace, for all other mitzvot of the Torah are conditional: “If you see...” (Exodus 23:5), “If you meet...” (Exodus 23:4), “If you happen upon...” (Deuteronomy 22:6). If the circumstance comes your way then you must perform the mitzvah, but if not, there is no obligation to fulfill it. But regarding peace it is written, “Seek peace and pursue it” (Psalm 34:15). Seek peace wherever you find yourself, and pursue it in other places, as well.

—TRACTATE  
DEREKH ERETZ

### Shalom Rav

Spread Your peace over us like a vast quilt crafted by strong and patient hands. Plant it deep within us like a million seeds claiming life in the heart’s moist soil. Grant it now. To those born Your people, to those who have walked winding paths to become so; to those still burdened by history, to those with no memory of want or fear; grant a generous peace. To those who reach for it through the steady breath of the body; to those who grasp for it in a child home from the reserves; to those on the streets for the rights of others; to those on guard for the safety of their own; with abundant gentle blessing, Master of Peace, kiss all of us goodnight.

—TAMARA COHEN

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

*On Shabbat Shuvah we add:*

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

† *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

### Seventh B'rakhah: Prayer for Peace

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

*Shalom rav al yisrael am'kha v'al kol yosh'vei teiveil tasim l'olam, ki atah hu melekh adon l'khol ha-shalom.*

*V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.*

*On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it, and then continue on the next page:*

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

*Barukh atah ADONAI*, who brings peace.

*Barukh atah ADONAI*, who blesses Your people Israel with peace.

ועל כלם יתברך ויתרומם שמך מלפני תמיד לעולם ועד.

*On Shabbat Shuvah we add:*

וכתוב לחיים טובים כל בני ברייתך.

וכל החיים יודוך סלה,

ויהללו את שמך באמת,

האל ישועתנו ועזרתנו סלה.

ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ וְעַל כָּל־יֹשְׁבֵי תֵּבֶל תְּשִׁים  
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה  
בְּשָׁלוֹמְךָ.

*On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it, and then continue on the next page:*

בְּסֶפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרָקָה טוֹבָה,  
נִדְבָר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

ברוך אתה יהוה, עושה השלום.

ברוך אתה יהוה, המברך את־עמו ישראל בשלום.

**MAY YOUR NAME BE  
PRAISED AND EXALTED**  
יתברך ויתרומם שמך. In the worldview of the Bible and the liturgy, when we say “God’s name is exalted,” we are acknowledging God, recognizing God’s goodness in creation, and acting to enable God’s justice and compassion to be visible in the world.

**WHO BLESSES YOUR PEOPLE  
ISRAEL WITH PEACE**  
המברך את־עמו ישראל בשלום. The midrash notes, “Great is peace, for all prayers conclude with pleas for peace” (Leviticus Rabbah 9:9). Just as the Amidah concludes with a prayer for peace, so too do the Grace After Meals, the Priestly Blessing, Kaddish Shalem, the Mourner’s Kaddish, and the evening Sh’ma and Its Blessings. Similarly, the entire Mishnah concludes with the word *shalom*, noting that God “could not find any vessel that could contain Israel, except that of peace” (Uktzin 3:12). Peace enables all blessings to be fully appreciated and enjoyed.

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### Who Am I?

We do not step out of the world when we pray; we merely see the world in a different setting. The self is not the hub, but the spoke of the revolving wheel.

—ABRAHAM JOSHUA  
HESCHEL

### A Concluding Meditation

My God, have compassion on me and help me always to yearn to live a holy life, each day to find some sparks of holiness in the world. Help me as I turn inward to express my yearning for You, and help me in my going out to uncover Your presence in the world.

—based on a prayer of  
NAHMAN OF BRATZLAV

*The silent recitation of the Amidah concludes with a personal prayer or one of the following:*

א

My God, keep my tongue from evil, my lips from deceit.

Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.

Frustrate the designs of those who plot evil against me;

nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph;

act for the sake of Your holiness; act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart

be acceptable to You, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

Grant me the liberating joy of Shabbat, the ability to truly taste its delights. May my heart not be weighed down by sorrow on this holy Shabbat. Fill the soul of Your servant with gladness—for to You, ADONAI, I offer my entire being. Help me to increase the joys of Shabbat and to extend its joyful spirit to the other six days of the week. Show me the path of life, that I may be filled with the joy of being in Your presence, the delight of being close to You forever.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go'ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu  
v'al kol yisrael [v'al kol yosh'vei teivail], v'imru amen.

*The silent recitation of the Amidah concludes with a personal prayer or one of the following:*

א

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל-החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמך, עשה למען ימינה, עשה למען קדשתך, עשה למען תורתך. למען יחלצון ידיך, הושיעה ימינה וענני.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עשה שלום במרומי, הוא יעשה שלום עלינו ועל כל-ישראל [ועל כל-יושבי תבל], ואמרו אמן.

ב

זבני לשמחה וחרות של שבת, לטעם טעם ענג שבת באמת. זבני שלא יעלה על לבי עצבות ביום שבת קדש. שמח נפש משרתך, כי אליך אדני נפשי אשא. עזרני להרבות בתענוגי שבת, ולהמשיך השמחה של שבת לששת ימי החול. תודיעני ארח חיים, שבע שמחות את-פניך, נעימות בימיך נצח.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

*Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עשה שלום במרומי, הוא יעשה שלום עלינו ועל כל-ישראל [ועל כל-יושבי תבל], ואמרו אמן.

**MY GOD** אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example of such a personal prayer; it is attributed to Mar son of Ravina (4th century). Unlike the rest of the Amidah, these personal prayers are distinguished by the use of the first-person singular. Worshipers might use this time as a moment for prayers that express thoughts and concerns not articulated for them by the formal liturgy.

**ACT FOR THE SAKE OF YOUR TRIUMPH** מִיְיָךְ. Literally, "Your right hand." God's right hand is associated with redemption and with God's ultimate triumph. The psalmist sings, "The right hand of Adonai is triumphant" (118:15–16).

**MAY THE WORDS** יהיו לרצון. Psalm 19:15. The Amidah is preceded by a brief prayer to be able to pray, and it closes here with a prayer that our prayers—even those that remain in our hearts, unexpressed—have been heard. Bracketing the Amidah with these biblical quotations was suggested by Rabbi Yohanan (Talmud of the Land of Israel, Berakhot 4:4).

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### Angels Accompany You

By reciting the passage describing God's relation to creation, one shares the partnership of God and the world.

Rabbi Hamnuna said: The Torah treats one who prays on the eve of Shabbat and recites *Va-y'khulu* ("the heavens and the earth, and all they contain, were completed") as though that person had become a partner with the Holy One in the creation.... Hisha said in Mar Ukba's name: When one prays on the eve of Shabbat and recites *Va-y'khulu*, the two ministering angels who accompany a person place their hands on that person's head and say, "Now that these words have touched your lips, your sins shall be wiped away, and your transgressions atoned" (Isaiah 6:7). *Having received Shabbat, we stand before God innocent and pure.*

—BABYLONIAN TALMUD

### Symbolic Repetition of the Amidah

The following biblical passage is recited while standing:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation.

*Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim bayom ha-sh'vi-i m'lakhto asher asah, vayishbot bayom ha-sh'vi-i mikol m'lakhto asher asah. Va-y'varekh Elohim et yom ha-sh'vi-i va-y'kadesh oto, ki vo shavat mikol m'lakhto, asher bara Elohim la-asot.*

The following passages are recited only with a minyan.

With Patriarchs:

*Barukh atah ADONAI,*  
our God and God of our  
ancestors, God of Abraham,  
God of Isaac, and God of  
Jacob, great, mighty, awe-  
inspiring, transcendent God,  
creator of heaven and earth.

With Patriarchs and Matriarchs:

*Barukh atah ADONAI,*  
our God and God of our  
ancestors, God of Abraham,  
God of Isaac, and God of  
Jacob, God of Sarah, God of  
Rebecca, God of Rachel, and  
God of Leah, great, mighty,  
awe-inspiring, transcendent  
God, creator of heaven and  
earth.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy God [*on Shabbat Shuvah we substitute: holy Sovereign*], desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God's presence and offer thanks to God's name, each day, always. The source of blessings, the master of peace, God, to whom all thanks are due, sanctifies Shabbat and blesses the seventh day, providing sacred rest to a people filled with joy, celebrating it as a symbol of the work of creation.

*Magen avot bidvaro, m'hayeih meitim b'ma-amaro, ha-El [on Shabbat Shuvah we substitute: ha-melech] ha-kadosh she-ein kamohu, ha-meini-ah l'amo b'yom shabbat kodsho, ki vam ratzah l'hani-ah lahem. L'fanav na'avod b'yirah vafahad, v'nodeh lishmo b'khol yom tamid. Me'on ha-b'rakhot, El ha-hoda-ot, adon ha-shalom, m'kadesh ha-shabbat u-m'varekh sh'vi-i, u-meini-ah bikdushah l'am m'dushnei oneg, zeikher l'ma-aseih v'reishit.*

### מעין שבע

The following biblical passage is recited while standing:

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם.  
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,  
כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רִבְקָה,  
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם  
וְאָרֶץ.

With Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם  
וְאָרֶץ.

מִגֵּן אֲבוֹת בְּדִבְרֹךְ, מְחַיֶּה יְמִיתִים בְּמִאֲמָרוֹ,

הָאֵל הַקָּדוֹשׁ [הַמֶּלֶךְ הַקָּדוֹשׁ] *[on Shabbat Shuvah we substitute: ]*

שֹׂאֵין בְּמֹהוֹ, הַמְנִיחַ לַעֲמֹו בַּיּוֹם שַׁבַּת קָדְשׁוֹ,  
כִּי כִּם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד,  
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד. מַעֲוֹן הַבְּרָכוֹת,  
אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשַּׁבָּת וּמַבְרִיךְ  
שְׁבִיעִי, וּמְנַיֵחַ בְּקִדְשָׁהּ לַעֲם מְדֻשָּׁנִי עֲנֵג,  
זָכֹר לְמַעֲשֵׂה בְּרֵאשִׁית.

**SYMBOLIC REPETITION.** The Amidah is never repeated aloud in any evening service, but on Shabbat we celebrate the day by including each of the themes of the Amidah in a single *b'rakhah*, which we chant or sing aloud after the conclusion of the silent Amidah.

**THE HEAVENS AND THE EARTH** וְהָאָרֶץ וְהַשָּׁמַיִם. Genesis 2:1–3. The Babylonian Talmud recommends that this passage be recited as a testament to Shabbat and to God's creation (Shabbat 119b). It is traditionally recited while standing, for in a Jewish court one's testimony is offered while standing.

**PROTECTION TO OUR ANCESTORS** מִגֵּן אֲבוֹת. This paragraph is a poetic reworking of the seven blessings of the Amidah.

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## Two Kinds of Peace

The Hasidic master Nahman of Bratzlav distinguished between two kinds of peace. The first is peace within one's self, which arises out of a sense of awe and humility. The second kind of peace derives from prayer—a vision of universal peace, when there shall be peace in all the world.

## The Song

On your journey you will come to a time of waking.

The others may be asleep. Or you may be alone.

Immediacy of song moving the titled  
Visions of children and the linking stars.

You will begin then to remember. You  
Hear the voice relating after late listening.

You remember even falling asleep, or a dream of sleep.

For now the song is given and you remember.

At every clear waking you have known this song  
The cities of this music identified

By the white springs of singing, and their fountains  
Reflected in windows, in all the human eyes.

The wishes, the need growing. The song growing.

—MURIEL RUKEYSER

► Our God and God of our ancestors, embrace our rest. Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly. ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day. *Barukh atah ADONAI*, who makes Shabbat holy.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher libeinu l'ovd'kha be-emet, v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha, v'yanuhu vah yisrael m'kad'shei sh'mekha.

## Kaddish Shalem

**Leader:**

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

**Congregation and Leader:**

May God's great name be acknowledged forever and ever!  
Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

**Leader:**

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teivail], v'imru amen.

On Festivals, Kiddush is recited, page 79.

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ], רַצָּה בְּמִנוּחָתָנוּ.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ.

שְׂבַעְנוּ מִטּוֹבֶךָ, וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ.

וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת.

וְהַנְחִילָנוּ יְיָהוּה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשֶׁךָ.

וְיִנוּחוּ כֹה יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְיָהוּה, מִקִּדְּשֵׁי הַשֶּׁבֶת.

## קדיש שלם

**Leader:**

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲיֹתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בְּרִית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.

**Congregation and Leader:**

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

**Leader:**

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶךָ דְּקִדְּשָׁא, בְּרִיךְ הוּא,  
לְעָלְמָא מִן כָּל- [לְעָלְמָא לְעָלְמָא מְכָל- [on *Shabbat Shuvah* we substitute:  
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאָמְרִין בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲיֹתָהוֹן דְּכָל-יִשְׂרָאֵל קֳדָם אֲבוּהוֹן  
דִּי בְּשַׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמוֹי הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יִשְׂרָאֵל תִּבְל], וְאָמְרוּ אָמֵן.

On Festivals, Kiddush is recited, page 79.

קִדְּשֵׁי שְׁלָמָא KADDISH SHALEM  
שְׁלָמָא. In the ancient  
synagogue, Kaddish Shalem  
marked the conclusion of  
the service. The congrega-  
tion responded to the  
leader's invitation to praise  
God's name at the begin-  
ning of the service, and it  
does so here as well, at the  
conclusion of the service.

The request that the  
prayers of all Israel be  
received favorably and that  
peace reign is an appro-  
priate conclusion of the  
service. In the late Middle  
Ages, a more elaborate  
ending to the service was  
considered fitting and so  
the songs and prayers that  
follow were appended; to  
this day, some rites con-  
clude here.

AND TO ALL WHO DWELL  
ON EARTH כָּל-יִשְׂרָאֵל  
תִּבְל. The inclusion of these  
words follows the liturgical  
practice of many Conser-  
vative prayerbooks and  
congregations of including  
a universalist dimension to  
certain prayers for peace,  
which would otherwise  
mention only Israel. The  
prayer thus prompts us  
to envision an expand-  
ing peace, beginning with  
ourselves and radiating  
outward: first to all the  
people Israel, and then to  
all created beings.

The 20th-century philos-  
opher Emmanuel Levinas  
asserts that the designa-  
tion "Israel" includes most  
broadly all human beings  
who are committed to the  
ethical care of the stranger.  
In our prayers, we may move among various under-  
standings of "Israel": Israel as Jewish community, Israel  
as national home, and Israel as emblematic of all those  
who uphold an ethical universe.



## Concluding Prayers

*We rise.*

### *Aleinu*

It is for us to praise the ruler of all,  
to acclaim the Creator,  
who has not made us merely a nation,  
nor formed us as all earthly families,  
nor given us an ordinary destiny.

† And so we bow, acknowledging the supreme sovereign,  
the Holy One, who is praised—  
who spreads out the heavens and establishes the earth,  
whose glory abides in the highest heavens,  
and whose powerful presence resides in the highest heights.  
This is our God, none else;  
ours is the true sovereign, there is no other.  
As it is written in the Torah:  
“Know this day and take it to heart,  
that ADONAI is God in heaven above and on earth below;  
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,  
lateit g'dulah l'yotzer b'reishit,  
shelo asanu k'goyei ha-aratzot,  
v'lo samanu k'mishp'hot ha-adamah,  
shelo sam helkeinu kahem,  
v'goraleinu k'khol hamonam.*

† *Va-anahnu korim u-mishtahavim u-modim,  
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.*

*Shehu noteh shamayim v'yosed aretz,  
u-moshav y'karo ba-shamayim mima-al,  
u-sh'khinat uzo b'govhei m'romim,  
hu eloheinu ein od.*

*Emet malkeinu efes zulato,*

*ka-katuv b'torato:*

*v'yadata hayom va-hasheivota el l'vavekha, ki Adonai hu ha-elohim  
ba-shamayim mima-al v'al ha-aretz mitahat, ein od.*

## סיום התפילה

*We rise.*

עלינו לשבח לאדון הכל,  
לתת גדולה ליוצר בראשית,  
שלא עשנו כגויי הארצות,  
ולא שמנו כמשפחות האדמה,  
שלא שם חלקנו בהם,  
וגרלנו בכל המונם.

† ואנחנו כורעים ומשתחווים ומוזדים,  
לפני מלך מלכי המלכים, הקדוש ברוך הוא.

שהוא נוטה שמים ויסד ארץ,  
ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים,  
הוא אלהינו אין עוד.

אמת מלכנו אפס זולתו,  
כפתוב בתורתו:

וידעת היום והשבת אל לבבך, כי יהוה הוא האלהים  
בשמים ממעל, ועל הארץ מתחת, אין עוד.

**ALEINU** This prayer was originally composed for the *Malkhuyot* (“Sovereignty”) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy (but not in most Sephardic rites) and is recited as part of the conclusion of every service. It is customary to physically bow from the waist when we recite the line *va-anahnu korim*, “And so we bow.”

**NOR FORMED US AS ALL EARTHLY FAMILIES** וְלֹא עָשִׂנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. The historic continuity of the Jewish people defies the story of most nations. Nevertheless, the Jewish exceptionalism emphasized in this prayer has been a matter of controversy, and the current Israeli Masorti Movement has offered the

option of reciting instead the lines from the prophet Micah: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever” (4:5).

**KNOW THIS DAY** וַיֵּדַעַת הַיּוֹם. Deuteronomy 4:39, from Moses’ speech enunciating the meaning of God’s revelation at Sinai.

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And so, ADONAI our God, we await You,  
that soon we may behold Your strength revealed in full glory,  
sweeping away the abominations of the earth,  
obliterating idols,  
establishing in the world the sovereignty of the Almighty.  
All flesh will call out Your name—  
even the wicked will turn toward You.  
Then all who live on earth will understand and know  
that to You alone every knee must bend,  
all allegiance be sworn.  
They will bow down and prostrate themselves before You,  
ADONAI our God,  
treasure Your glorious name,  
and accept the obligation of Your sovereignty.  
May You soon rule over them forever and ever,  
for true dominion is Yours;  
and You will rule in glory until the end of time.

► As is written in Your Torah:  
“ADONAI will reign forever and ever.”  
And as the prophet said:  
“ADONAI shall be acknowledged sovereign of all the earth.  
On that day ADONAI shall be one, and the name of God, one.”  
V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,  
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.  
*We are seated.*

על כן נקווה לך יהוה אלהינו,  
לראות מהרה בתפארת עזך,  
להעביר גלולים מן הארץ,  
והאלילים פרות יפרתו,  
לתקן עולם במלכות שדי,  
וכל־בני בשר יקראו בשמך,  
להפנות אליך פל־רשעי ארץ.  
יבירו וידעו פל־יושבי תבל  
בי לך תכרע פל־בָּרָה,  
תשבע פל־לשון.  
לפניך יהוה אלהינו יכרעו ויפלו,  
ולכבוד שמך יקר יתנו,  
ויקבלו כלם את־על מלכותך.  
ותמלך עליהם מהרה לעולם ועד,  
בי המלכות שלך היא,  
ולעולמי עד תמלך בכבוד.

◀ בפתוב בתורתך: יהוה ימלך לעולם ועד.  
ונאמר: והיה יהוה למלך על פל־הארץ,  
ביום ההוא יהיה יהוה אחד, ושמו אחד.  
*We are seated.*

**ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY** לתקן עולם במלכות שדי. Beginning in the 19th century, this phrase was interpreted as a call to universal justice, similar to Isaiah's call to Israel to be "a light unto the nations." In this vein, the phrase *l'takken olam* was understood to mean "to repair the world," to be partners with God in achieving a world filled with peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of messianic times would be an end to one people's dominating another (Mishneh Torah, Hilkhoh Melakhim 12:2).

**ADONAI WILL REIGN FOREVER AND EVER** יהוה ימלך לעולם ועד. From the Song at the Sea, Exodus 15:18.

**ON THAT DAY ADONAI SHALL BE ONE** יהיה יהוה אחד. Zechariah 14:9. When the Sh'ma was recited earlier, we declared that God is one. Now, at the end of the service, we express our hopes that through our prayer, we have brought the created world a little closer to oneness with the One God. (Lawrence Kushner)

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## A Kavanah for Kaddish

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the house of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

## The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become. We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. Each life is a whole world; in each is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose.

—CHAIM STERN

## Mourner's Kaddish

*In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).*

### Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

### Congregation and mourners:

May God's great name be acknowledged forever and ever!

### Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

### Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'haveikhon u-v'yomeikhon u-v'havei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

### Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

### Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on Shabbat Shuvah we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teivail], v'imru amen.

## קדיש יתום

*In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).*

### Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,  
בְּעֻלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעָגְלָא וּבְזֶמַּן קָרִיב,  
וְאָמְרוּ אָמֵן.

### Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

### Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמֵי מְכָל־  
[on Shabbat Shuvah we substitute: בְּרַכָּתָא וְשִׁירָתָא וְתַשְׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֻלְמָא,  
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמֵיו הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל],  
וְאָמְרוּ אָמֵן.

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KADDISH קָדִישׁ. The custom for mourners to recite Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. The Kaddish is not a private prayer; rather, it is recited in community with a *minyan* present. In that context, the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes an acknowledgment of the mourner.

## Kiddush

God makes Shabbat holy, and in response Israel acknowledges Shabbat's holiness.

—BASED ON A TALMUDIC TEACHING

## I Lift My Cup

על אהבתך אשמה גביעי  
שלום לך שלום יום  
השביעי  
מה נעמה לי עת בין  
השמשות  
לראות פני שבת פנים  
חדשות  
באו בתפוחים הרבו אשיות  
זה יום מנוחי זה דודי ורעי.

I lift my cup to celebrate  
my love for you,  
and to say:  
shalom to you,  
shalom, seventh day.

How pleasing to me  
this moment of twilight,  
ushering in Shabbat,  
the world's new face, beginning  
tonight.

Come, enter this orchard,  
eat of its fruit,  
for this is my companion,  
my friend,  
my time of quietude.

Al ahavatekha eshteh g'vi-i  
shalom l'kha shalom yom  
ha-sh'vi-i  
mah na-amah li eit bein  
ha-sh'mashot  
lilot p'nei shabbat panim hadashot  
bo-u v'tapuhim harbu ashishot  
zeh yom m'nulhi zeh dodi v'rei-i.

—YEHUDAH HALEVI

## Kiddush for Shabbat Evening

According to some traditions, we stand for Kiddush.  
The first line is recited quietly.

And there was evening and there was morning, the sixth day.  
The heavens and the earth, and all they contain, were  
completed. On the seventh day God finished the work,  
ceasing from all work on the seventh day. Then God  
blessed the seventh day, making it holy—for on it, God  
ceased from all the work of creation.

With the assent of my friends:

*Barukh atah ADONAI*, our God, sovereign of time and space,  
who creates the fruit of the vine.

*Barukh atah Adonai eloheinu melek ha-olam, borei pri ha-gafen.*

*Barukh atah ADONAI*, our God, sovereign of time and space,  
who has desired us and has provided us with a path to  
holiness through the observance of mitzvot,  
and who lovingly and willingly has bestowed on us Shabbat,  
a measure of God's holiness, a symbol of the work of creation.  
For it is the first of sacred times,  
a symbol of the exodus from Egypt.

You have chosen us, and sanctified us among all peoples by  
lovingly and willingly bestowing on us Your holy Shabbat.  
*Barukh atah ADONAI*, who makes Shabbat holy.

*Barukh atah adonai eloheinu melek ha-olam,  
asher kid'shanu b'mitzvotav v'ratzah vanu,  
v'shabbat kodsho b'ahavah u-v'ratzon hinhilanu  
zikaron l'ma-aseih v'reishit,  
ki hu yom t'hilah l'mikra-ei kodesh,  
zeikher litziat mitzrayim,  
ki vanu vaharta v'otanu kidashta mikol ha-amim,  
v'shabbat kodsh'kha b'ahavah u-v'ratzon hinhaltanu.  
Barukh atah Adonai, m'kadeish ha-shabbat.*

## קידוש לליל שבת

According to some traditions, we stand for Kiddush.  
The first line is recited quietly.

ויהי ערב ויהי בקר יום הששי.  
ויכלו השמים והארץ וכל צבאם. ויכל אלהים ביום  
השביעי מלאכתו אשר עשה, וישבת ביום השביעי,  
מכל מלאכתו אשר עשה. ויברך אלהים את יום  
השביעי ויקדש אתו, כי בו שבת מכל מלאכתו,  
אשר ברא אלהים לעשות.

סברי חברי חבדתי:  
ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יהוה אלהינו מלך העולם,  
אשר קדשנו במצותיו ורצה בנו,  
וישבת קדשו באהבה וברצון הנחילנו  
וזכרון למעשה בראשית,  
כי הוא יום תחלה למקראי קדש,  
זכר ליציאת מצרים,  
כי בנו בחרת ואותנו קדשת מכל העמים,  
וישבת קדשך באהבה וברצון הנחלתנו.  
ברוך אתה יהוה, מקדש השבת.

of that custom is this shortened passage. Since this verse does not speak of Shabbat, the custom is to recite it *sotto voce*, in an undertone. We then continue with the verses describing Shabbat, "The heavens and earth..." (*va-y'khulu*, Genesis 2:1-3).

**WITH THE ASSENT** סברי. The leader recites the blessing for everyone, and so each person present is asked to quietly assent and be conscious of the blessing being said on his or her behalf.

**LOVINGLY . . . LOVINGLY** באהבה . . . באהבה. The words of Kiddush emphasize Shabbat as an expression of love between God and Israel.

**FIRST OF SACRED TIMES** תחלה למקראי קדש. Although all festivals are sacred time, Shabbat is accorded a special place. In the list of holidays delineated in Leviticus—the most elaborate of the Torah's festival lists—Shabbat is listed first and the enumeration of the festivals follow. Additionally, the instruction to observe Shabbat was given in the desert march leading up to Sinai, before the great revelation on Sinai itself.

**A SYMBOL OF THE EXODUS FROM EGYPT** זכר ליציאת מצרים. The two different versions of the Decalogue in Exodus and Deuteronomy offer different explanations of the symbolism of Shabbat. In Exodus, Shabbat is to be a commemoration of the creation of the world; in Deuteronomy, however, Shabbat is said to symbolize the exodus from Egypt. The text of Kiddush incorporates both ideas.

KIDDUSH literally "sanctification" is here to the dedication of the day of Shabbat holy. The sanctification consists of two parts: the first over wine, second remarking holiness of the day and sacred times are marked with symbols symbolizing the joy of the moment. Each sacrifice offered in the Temple accompanied by a and the ancient rabbis remarked that since the destruction of the Temple the table at home altar.

In the Ashkenaz Kiddush is recited standing, to mark the holiness of the moment. In the Sephardic rite it is recited while seated, to emphasize the fact that it is the beginning of the meal.

**THE SIXTH DAY** וַיְשִׁי Genesis 1:31. Original entire creation story first six days in Genesis leading up to Shabbat recited as part of Kiddush, however, that proves cumbersome. The re-



## Hand Washing נְטִילַת יָדַיִם

*It is customary to pour water over each hand two or three times. Many people maintain silence between this b'rakhah and Hamotzi (which follows), highlighting the interconnection between this act of cleansing and the meal. Some have the custom of raising up the hands after washing them, and reciting the following line in addition to the b'rakhah:*

שְׂאוּ יְדֵיכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־יְהוָה.

Lift your hands toward the holy, and bless ADONAI.

Se'u y'deikhem kodesh u-var'khu et Adonai.

Psalms 134:2

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Barukh atah ADONAI, our God, sovereign of time and space,  
who has provided us with a path to holiness through the  
observance of mitzvot and has instructed us to wash our hands.*

Barukh atah Adonai, eloheinu melekh ha-olam,  
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

## Hamotzi: Breaking Bread הַמוֹצִיא

*It is customary to recite a b'rakhah over two whole loaves on Shabbat, commemorating the double portion of manna that fell on Fridays in the wilderness.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Barukh atah ADONAI, our God, sovereign of time and space,  
who brings forth bread from the earth.*

Barukh atah Adonai, eloheinu melekh ha-olam,  
ha-motzi lehem min ha-aretz.

## Kiddush for the Shabbat Midday Meal קִדּוּשׁ אֶרְבָּא רַבָּא לְשַׁבַּת

יִשְׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.  
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
בַּיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

The people Israel shall observe Shabbat, maintaining it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat, la-asot et ha-shabbat l'dorotam b'rit olam. Beini u-vein b'nei yisrael ot hi l'olam, ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz, u-vayom ha-sh'vi'i shavat va-yinafash.

Exodus 31:16-17

*Some add the following:*

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתְּךָ.  
יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ, לֹא תַעֲשֶׂה כָּל־מְלָאכָה,  
אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ.  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ  
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי.

Remember the day of Shabbat and keep it holy. Six days shall you labor and do all your work, but the seventh day shall be Shabbat for you, you shall not do any work—you, your son or daughter, your male or female slave, or your cattle or the stranger in your gates. For in six days ADONAI created heaven and earth, the sea and all that is in them, and rested on the seventh day.

Exodus 20:8-11

*All continue here*

עַל כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Therefore ADONAI blessed the seventh day and made it holy.

Al ken berakh Adonai et yom ha-shabbat va-y'kadsheihu.

Exodus 20:11

זָבְרִי חֲבֵרִי/חֲבֵרוֹתַי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

*With the assent of my friends:*

*Barukh atah ADONAI, our God, sovereign of time and space,  
who creates the fruit of the vine.*

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.